

श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten-Chapters 71 to 77



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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

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SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

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Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

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श्रीमद्भगवद्गीता के प्रेमियों के लिये हृदयसे भरी: अभिनन्दनीय है। अब तो शीघ्र ही दशमस्कन्धसुबोधिनीका अनुवाद पूर्ण होने जा रहा है। श्रीगुरुजीके इस योगदानकी जितनी प्रशंसा की जाये वह कम है। संस्कृतभाषाविदोंका इससे महान् उपकार हुआ है इसमें दो मत हो नहीं सकते।

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनेश गुप्ता तथा श्रीसुनील गुप्ता कृपुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमियों हृदयसे अभिनन्दनीय मानेंगे ही। प्रसन्नता इनसे इस तरहके सांस्कृतिक प्रयत्नके प्रकाशन भविष्यमें ये करते रहें तदर्थ उत्साह, सर्वविध सहयोग सुविधा तथा यश प्रदान करें ऐसी शुभकामना।

॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

६३, स्वस्तिक सोसायटी,

४ था रस्ता, जुहुस्कीम,

पारले (पश्चिम),

मुंबई. ४०० ०५६.

दि. २६/०२/२००५.

श्रीमद्भागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखलामें अग्रिम
तेरहवें खण्डका प्रकाशन होने जा रहा है यह अतीव हर्षकी बात
है.

श्रीरामनृजीने जिस उत्साह और तत्परता के साथ इस अनुवादके
अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है वह सभी
श्रीमद्भागवतसुबोधिनीके प्रेमियोंके लिये हृदयसे भूरिशः अभिनन्दनीय है!
अब तो शीघ्र ही दशमस्कन्धसुबोधिनीका अनुवाद पूर्ण होने जा रहा
है. श्रीरामनृजीके इस योगदानकी जितनी प्रशंसा की जाये वह कम
है. संस्कृतभाषानभिज्ञोंका इससे महान् उपकार हुआ है इसमें दो मत
हो नहीं सकते.

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनरेश गुप्ता तथा श्रीसुनील
गुप्ता बन्धुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमिजन
हृदयसे अभिनन्दनीय मानेंगे ही! परमात्मा इनसे इस तरहके सांस्कृतिक
महत्त्वके प्रकाशन भविष्यमें ये करते रहें तदर्थ उत्साह, सर्वविध सहयोग
सुविधा तथा यश प्रदान करे ऐसी शुभकामना!

गोस्वामी श्याम मनोहर

गोस्वामी स्वामी मनेसर

मध्यप्रदेश, इस देश के इतिहासकार, मुख्य विचारधारा
पर २२वां नवा मीनिमिस्त्रियर नाम लिखा है, जो इस
संविधानके अनुसार चले हैं। इसी तरह
मीनिमिस्त्रियर मन्त्रिमण्डल की स्थापना
पर इस जो मन्त्रिमण्डल नाम लिखा है
के साथ संविधानके अनुसार चले हैं।

एक शासन के साथ, मन्त्रिमण्डल, इसमें मुख्य
इस संविधान, संविधान के अनुसार, मन्त्रिमण्डल
इस संविधान के अनुसार मन्त्रिमण्डल
की गई है।

मन्त्रिमण्डल के अनुसार यह नवा मन्त्रिमण्डल की
इस संविधान के अनुसार, इसमें यह और
इस की इस संविधान के अनुसार चले हैं; नवा मन्त्रिमण्डल
इस संविधान के अनुसार यह नवा मन्त्रिमण्डल
इस संविधान के अनुसार यह नवा मन्त्रिमण्डल
इस संविधान के अनुसार यह नवा मन्त्रिमण्डल
इस संविधान के अनुसार यह नवा मन्त्रिमण्डल

६३, स्थितिक सोसायटी, चौथा रस्ता, नया बजार,
कलकत्ता ७०० ०५६, फोन: ६१४३२६

“अवेक”
प्रकाशक श्री बलराजचरण शर्मा, नया बजार, कलकत्ता, ३०५००२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्मि-
आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा
पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण
ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण
में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति
तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान् के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों
के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को
स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के
अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी
करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा
जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं।
इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो
भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध
होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों
स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना
भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप
में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते
हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम,
द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार
अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ मैं संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्पक्षशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती।
किमधिकम्.....

दिसम्बर ५, २००२

मुंबई

गोस्वामी श्याम मनोहर

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramamatha Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Basyakaraaya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2002

॥ श्री गुरुभ्यः ॥

राधारमणवृत्तान्तं कृष्णवल्गुभयोषितम् ।
अक्षैरिन्दिरमणारुयेन भाषाभैदेन सुन्दरम् ॥

भगवदुणलीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभाज्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभाष-
-नेन विदुषा तादृशमेव कृतम् । सरसाभाषाशैली सहृदय-
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतोऽहं
भगवदनुग्रहसाहितपाठकप्रमोदभाविति नारायणस्मृतिपूर्व-
विरमामि ।

नारायण! नारायण!! नारायण!!!

उत्थं आशास्यते
श्रीरङ्गरामानुजयतिना ।

Sri Ranga Ramanuja Yati

Sri



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Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
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॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna
Vallabha beautifully portrayed by Ramana in a different
language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

Preface

-SRI HARI-

Sapreṃa Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periaashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskṛit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life. This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

Vallabhāchārya through His monumental commentary on

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udipi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārñāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhādās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things".** He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, "the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord". The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgavatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवत-दशमस्कन्धं एकसप्ततितमोध्यायं ॥

CHAPTER 71, CANTO 10, SRI BHĀGAVATAM.

द्वाविंशे धर्मरक्षार्थं धर्मस्थानगतिहरेः ।

सर्वसंमतियुक्तस्य शोभा युक्ता निरूप्यते ॥१॥

KĀRIKA 1 Meaning: “In this chapter, for the purpose of protecting “Dharma” (righteousness), our Lord Shri Krishna, is going to Indraprastha, with the approval of every one! Through this, our Lord looked brilliant and exalted, and this is being described here.”

एका कृतिहरैरत्र बहुकार्यनिरूपिका ।

निर्धार्यते सर्वसुखा धर्मे सर्वाधिकारिणी ॥२॥

पूर्वाध्यायान्ते भगवद्वाक्यं शिरसा स्वीकृतम्, ततो भगवदिच्छानुसारेणैव कथने मन्त्रित्वं व्याहृत्येतेति पूर्वापरानुसंधानार्थं उद्धवस्य प्रकरणज्ञानपूर्वकं उत्तरारम्भमाह इत्युदीरितमिति।

KĀRIKA 2 Meaning: “Our Lord’s “one single action” leads to the completion of several “other” tasks also. Hence, our Lord Shri Krishna got ready to go to Yudhishtira’s place. This “action” of our Lord will empower everyone and also confer “welfare and happi-

ness” on all. This “friendly” act of our Lord will lead to the protection of His devotees also. Moreover, the prayers made by sage Narada and the messenger, will also get fulfilled without any opposition to each other.”

Towards the end of the previous chapter, Uddhava, with deep humility had accepted the “words” of our Lord Shri Krishna. Afterwards, Uddhava thought, that he would be going against his “role” as a minister, if he were to give a reply, as per the desire of our Lord only. Hence, as he was aware of all the events, which have happened, up to now — and with a view to substantiate this, Uddhava began to reply, with the highest wisdom, which he has — as per the next verse, as told by Shri Sukadeva.

श्रीशुक उवाच—

इत्युदीरितमाकर्ण्य देवर्षेरुद्धवोब्रवीत् ।

सभ्यानां मतमाज्ञाय कृष्णस्य च महामतिः ॥१॥

VERSE 1 Meaning: “Shri Sukadeva began to say, “On hearing the saying of the celestial sage Narada, and after understanding the view of our Lord Shri Krishna and the members of the assembly, the very wise Uddhava began to speak.”

श्रीसुबोधिनी—दूतवाक्ये न कस्यापि विवाद इति देवर्षेरुदीरित-मित्युक्तम्। भगवद्वाक्यश्रवणानन्तरमुत्तरस्य वक्तव्यत्वेपि पुनर्नारदवाक्यानुसंधानात् तत्समाधानार्थमेव उद्धवोब्रवीत्। धर्मब्राह्मणावेव पुष्टिमार्गे बाधकौ, तयोः प्रतिविधानं किञ्चित्पुष्टिविरोधार्थेनेति प्रकरणार्थः। विवादे हि मन्त्रिणो वचनमिति पक्षद्वयं निरूपयति सभ्यानां मतमाज्ञाय कृष्णस्य चेति। सभ्यानां मतं युद्धार्थं गमनं मुख्यं धर्मार्थं पश्चात्। दुःखाभावसुखयोः आदौ दुःखं प्रतिविधातव्यमिति, भगवतोप्येवं मतं चकारादिद्विपरीतं च। एवं पौर्वापर्यसंदेहे निर्णयार्थमस्य बुद्धिरस्तीत्याह महामतिरिति। भक्तिमार्गानारदयोः कोपः

प्रतिविधातव्यः, मर्यादा च स्थाप्या यावच्छक्यम्। अतो धर्मब्राह्मणमर्यादात्रयमेकत्र विरुध्यते, अपरत्र भक्तिमार्ग एवैकः ॥१॥

अतो बहूनामनुग्रह इतिन्यायेन वक्तव्यमिति निश्चित्य पक्षद्वयमनुवदति यदुक्तमिति।

SRI SUBODHINI: Shri Sukadeva has used the words, “as spoken by the celestial sage” — but did not tell about the words of the “messenger” at all. The purpose of this is being explained by our Shri Mahāprabhuji, that, there was no disagreement or division on the prayer, made by the messenger. Only the prayer of the sage Narada was discussed, and Uddhava had listened attentively to the views expressed by everyone on this matter. Now, he thought it necessary to give his views on this matter. Even then, Uddhava, by thinking about the words of Narada, decided to speak about his own views.

“Duty” (Dharma viz. the Raajasooya sacrifice) and the “Brahmin” (Narada) are the obstacles in the path of grace (of our Lord) i.e. for the removal of the miseries of the kings (imprisoned by Jarasandha), the intervention of the “Raajasooya sacrifice” and sage “Narada” have become the “obstacles.”

When there is a difference of opinion, then the advice of a wise minister is considered as worthy of adoption and acceptance. Hence, Uddhava is speaking about both the sides i.e. Uddhava heard the view of the members of the assembly, and of our Lord Shri Krishna. Then he listened to the words of the sage also. He began to think about this later. The members of the assembly had felt that, our Lord, in the first instance, should go and fight with Jarasandha, and after becoming victorious over him, then only, our Lord should go to visit Yudhishtira, for the sake of participation in the Yagna

(sacrifice). Firstly, to remove sorrow, and then only confer happiness! Between these two, after removing the "sorrow" by fighting and vanquishing Jarasandha and "freeing" the kings, the assembly people desired, that our Lord should first make the imprisoned kings happy and then only go and attend the Yagna of Yudhishtira, with a view to confer welfare and happiness to him. Our Lord also desired to do this only. The word "Cha" (and) used here denotes, that the Lord also desired to go to Yudhishtira's place, for attending the Raajasooya sacrifice. In this way, as there were differences of opinion, a firm conclusion was required to be done, as to what should be done! This required a "good intellect", and on this, in this verse, Uddhava is hailed as a person of an exalted intellect (Mahaamati). The Lord deemed it appropriate, that Uddhava should decide finally on this issue, and hence, He asked him as to what He should do? There was a dilemma, in so far as the two prayers viz. the request of Narada and the "duty" of protection for the imprisoned kings were presented, demanding "priority" for action, on the part of the Lord. This duty, tradition and the "Brahmin" (Narada) were on one side, and on the other side was the path of our Lord's "Bhakthi" or devotion.

Hence, Uddhava decided to reply on the basis of the rule "which benefits the maximum number of persons", and speaks of both the sides, as per the following verse.

उद्धव उवाच—

यदुक्तमृषिणा देव साचिव्यं यक्ष्यतस्त्वया ।

कार्यं पैतृष्वस्रेयस्य रक्षा च शरणैषिणाम् ॥२॥

VERSE 2 Meaning: “Uddhava told, “Oh Lord! as per Narada’s prayer, it is necessary to go over to Yudhishtira’s place, as he is your aunty’s son, with a view to participate in the sacrifice which he is desirous of doing. As per the prayer of this messenger, it is also necessary to save the kings who have surrendered to You.”

श्रीसुबोधिनी—देवेति संबोधनम्। साचिव्यं मन्त्रोपदेशः, न तु युद्धेन सहायकरणम्, अलौकिकप्रकारस्तु मन्त्रे न वक्तव्यः, अतः साचिव्यमेव नारदेनोक्तमनुवदति। ‘कर्तुः शास्त्रनुज्ञातुः’ इति वाक्यात् तथाकरणे धर्मः। पैतृष्वस्त्रेयकार्यकरणं लौकिकम्, तस्मादत्र लोकवेदौ विरुद्धौ न भवत इति द्वयं निरूपितम्। द्वितीयः पक्षं शरणैषिणां रक्षां चकाराद्बन्धूनां वाक्यं च। तथासति द्वयोरैक्यं यथा भवति तथा कर्तव्यम् ॥२॥

तत्र यज्ञो मोचने विनियोक्तमशक्य इतिमोचनमेव यज्ञे विनियोक्तव्यमित्याह यष्टव्यमिति।

SRI SUBODHINI: Uddhava has addressed our Lord as “Oh Lord!” Being a “minister”, Uddhava was asked to give his conclusion, and not to give help for fighting. In giving a “conclusion”, none should speak in a “supernatural” tenor or way. Hence, whatever Narada had prayed for is being discussed. The task pertaining to the “son of Kunti” (aunty) is “worldly” — although not against this “world” and the “Vedas” too. The second prayer deals with the protection of the kings, who have surrendered to our Lord. The word “Cha” (and) used here denotes, that it is necessary also to respect the words of His relatives (Yadavas), who desired the Lord to go and redeem the kings in captivity! It was also necessary to act in a “non-prejudiced” manner, that no one is able to see any “difference” in approach!

Between these two tasks, in the task of getting the kings released there is no possibility of the "sacrifice" also to be incorporated as a "joint" task. But the task of redeeming the kings could be joined to the main task of the "conduct" of the sacrifice. Hence it is better to join this task of redemption of the kings, with the task of attending the "sacrifice". This solution is being given by Uddhava, as per the next verse.

यष्ट्व्यं राजसूयेनदिवचक्रजयिना विभो ।

अतो जरासुतजय उभयार्थो मतो मम ॥३॥

VERSE 3 Meaning: "Oh Lord of the Universe! The sacrifice of "Raajasooya" can take place only, after one becomes victorious over all the other kings and places. Hence, this "conquest of everyone" has to be done. Using this opportunity, even Jarasandha will be defeated. Hence, by going to Indraprastha, both the tasks will be completed. This is my view."

श्रीसुबोधिनी—दिशां चक्रं दश दिशः, तत्र जयशीलेन राजसूयः कर्तव्यः, अत एव स एव जरासंधं घातयिष्यति, यज्ञार्थं वधे तु न दोषः, एवं सति ये दोषास्ते अग्रे परिहर्तव्याः। आदौ यज्ञार्थं तद्वधं स्थापयति अतो जरासुतजय इति। तर्हि भक्तिमार्गो बाधित एवेत्याशङ्कयामाह उभयार्थ इति। यज्ञार्थं मोचनार्थं च, अयं पक्षो मम संमतः। युक्तश्चायम्, नारदादेः कोपाभावात् ॥३॥

अस्मिन् पक्षे दोषान् परिहरति अस्माकं चेति सार्धाभ्याम्।

SRI SUBODHINI: The king who conquers all the 10 sides (and their kings) only, can perform the "Raajasooya Yagna". Hence, he, who conquers all the "sides and places" will conquer Jarasandha too. For the sake of conducting this sacrifice, destroying this wicked person is not a "sin" at all. If there is any "blemish" on this

score, then it can be redeemed later. Hence, for the purpose of conducting this sacrifice, during the "victory journey", Jarasandha should be killed. Will this affect the path of Bhakthi or devotion to our Lord? Answering this, it is said by Uddhava that, "Through what I say, both the tasks will be completed. viz (1) The sacrifice will be completed. (2) The imprisoned kings will be released. This sort of action is liked by me. In fact, this is indeed correct, as sage Narada and others also will become pleased, and they would not also get an opportunity to get anger!

"The "blemish", if any, on the advice given by me can be mitigated through proper remedial ways". This is being spoken through the next 2 ½ verses, by Uddhava.

अस्माकं च महानर्थो ह्येतेनैव भविष्यति ।

यशश्च तव गोविन्द राज्ञो बन्धाद्विमुञ्चतः ॥४॥

VERSE 4 Meaning: "We will gain immense profit through following this way. Oh Lord! Govinda! By getting the kings released, You will attain great "fame", and this will spread everywhere."

श्रीसुबोधिनी—पराक्रमेण जरासंधवधे तद्धनमस्माभिः प्राप्तव्यम्, यज्ञार्थवधपक्षे तु तस्याभावः। पूर्व भगवद्धनं च तेनापहतं यवनजयोद्धवं तस्य प्रत्यावृत्तिश्चकारार्थः मोचितेभ्यश्च, एतत्सर्वमपि यज्ञार्थवधेनापि भविष्यतीत्याह एतेनैव भविष्यतीति। तेन धनेन मोचिता भक्ताः पोषणीया इति। अन्य-संमेलनाद्यशो न भविष्यतीत्याशङ्क्याह यशश्च तव गोविन्देति। चकारात्प्रतिज्ञा 'अभयं सर्वभूतेभ्यः' इति। बन्धाद्विमोचनं न तद्वधमात्रेण भवति, तत्पुत्रेणापि तत्संभवात्। अतो विशेषतो मोचनं हेतुत्वेनोपदिशति राज्ञो बन्धादिति। राज्ञो राजशरीराणि आत्मनश्च बन्धादुभयविधात्, विशेषतो मोचनं तदेव, विमुञ्चतस्तव ॥४॥

ननु को विशेषः ऋषिरेव वक्तव्य आवश्यको जरसंधवधः तं कृत्वा समागमिष्यतीति, अस्मिन् पक्षे स्त्रीभिः सह लीलया गमनं बाध्यते। मर्यादायामवश्यश्चायं पक्ष इति वक्तुं जरसंधस्वरूपमाह द्वाभ्यां स वै दुर्विषह इति।

SRI SUBODHINI: "By "valour", we should kill Jarasandha, and we will get his "wealth". For the sake of "sacrifice" only, if he is killed, then this "wealth" will not become available. The "wealth", which we had got after conquering the "Yavana king" was taken away by Jarasandha and we will get an opportunity to take this back." The word "Cha" (and) is used to denote the "wealth", which Jarasandha had taken away from the imprisoned kings, and Uddhava says, that this wealth also can be got back for them. All this can be achieved by destroying Jarasandha for the sake of the sacrifice, as Yushishtira will give back all this wealth to us only. Yudhishtira is of the firm view, that the sacrifice he was doing, was for the sake of pleasing our Lord only. Moreover the wealth of the Yavana king is lying with Jarasandha. Hence, he will not touch this wealth at all; as it rightfully belongs to our Lord only. In fact, this wealth can be used for the welfare of the devotees of our Lord, who will be released. By doing all these actions viz. the destruction of Jarasandha, and giving back the wealth of the kings, after their release — "both of these actions will enhance your fame immensely! "The word "Cha" (and) denotes that, the Lord's words of assurance of "I give fearlessness" (i.e. freedom from fear) for all beings", will also be fulfilled. Just by killing Jarasandha, it may not be possible to get the kings released, as it is possible, that the son of Jarasandha may still hold them back! Hence, it is necessary to get them properly

released. There are two types of "bondages". One is of the physical body and the "other" is of the Aatma! Releasing all of them from both of these types of "bondages" is the real "release from bondage". As our Lord can only do this, Uddhava says, "Oh Lord! your "fame" will spread far and wide due to this action".

What is the "special feature" on this?

In fact, Narada should have told, that the killing of Jarasandha was necessary. "After this killing only, we all would go to Indraprastha". If this advice is accepted, our Lord's beauty and brilliance of going to Indraprastha with His wives will be missed! Of course in discharging a "worldly" duty, such finer points may have to be missed! With a view to explain this, the real nature of Jarasandha is being described through the next 2 verses.

स वै दुर्विषहो राजा नागायुतसमो बले ।

बलिनामपि चान्येषां भीमं समबलं विना ॥५॥

VERSE 5 Meaning: "Being strong, equivalent to 10,000 elephants, Jarasandha is the strongest of all!. He can be matched, strength to strength, by Bheema only, and no other person or a king can hope to conquer Jarasandha."

श्रीसुबोधिनी—केनापि यादवेन स सोढुं न शक्यः। यतो राजा क्षत्रियः अनपोह्यः प्रायेण, एतदलौकिकं बलम्। लौकिकमप्याह नागायुतसम इति। बलविषये अयुतहस्तिसमः। एतादृशा अन्येऽपि सन्तीति तद्व्यावृत्त्यर्थमाह बलिनामपि चान्येषामिति। महाबलिनां सर्वेषामेवायं मिलितानां समः। चकाराद्ब्राह्मणादिवरसिद्धमपि तस्य बलम्। तर्हि मर्यादायामवध्य एवेत्याशङ्क्याह भीमं समबलं विनेति। भीमोप्येतादृशः तथापि यथा जयस्तदग्रे वक्ष्यते

॥५॥

किञ्च तस्यान्यदपि वरप्राप्तं सामर्थ्यमस्तीत्याह द्वैरथे स तु जेतव्य इति।

SRI SUBODHINI: No "Yadava" can withstand the strength of Jarasandha, as Jarasandha has "supernatural" strength. His strength is being described. He has the strength of 10,000 elephants. The other kings, who are also strong are not a "match" for the strength of Jarasandha. The total strength of all the kings, put together, cannot be a "match" for the enormous strength of Jarasandha! The word "Cha" used, in this verse, denotes that, through the "boons" conferred by the Brahmins also, Jarasandha had attained great strength. Is it, then, that he is not "destroyable" at all? Answering this, it is said, that he can never be conquered by anyone else — only and only Bheemasena can fight with this Jarasandha, and also win over him! Because Bheema also has this equal strength! The victory of Bheema, and in the way, he achieved this, will be told later.

Jarasandha had other "capacities" also got by him, through the "boons". This is being described, through the next verse.

द्वैरथे स तु जेतव्यो मा शताक्षौहिणीयुतः ।

ब्रह्मण्योभ्यर्थितो विप्रैर्न प्रत्याख्याति कर्हिचित् ॥६॥

VERSE 6 Meaning: "Even with an army of 100 "Akshowhinis", Jarasandha cannot be conquered. But he can be vanquished only through a wrestling bout! He is an ardent devotee of noble Brahmins. He is known to give everything asked for by any Brahmin, without any hesitation."

श्रीसुबोधिनी—द्वन्द्वयुद्धेनैव जेतव्यः न त्वपरिमिताक्षौहिणीयुतः। अनेन तस्य सेनाधिक्यमपि सूचितम्। एवं तस्य गुणानुक्त्वा एको गुणाः समयविशेषे

दोषत्वमापद्यत इति तदाह ब्रह्मण्य इति। स्वभावतो हि ब्राह्मणहितकारी,
अभ्यर्थितश्चेन्न प्रत्याख्याति कर्हिचिदिति। कपटं ज्ञात्वापि धर्मदाढ्यादिदमेकं
तस्य मारणे छिद्रम् ॥६॥

तर्हि क्षत्रियाणां किमायातमित्याशङ्क्योपायमाह ब्रह्मवेषधर इति।

SRI SUBODHINI: Jarasandha can be conquered only through a wrestling bout. One cannot conquer him, even with countless "Akshowhini" armies. By telling like this, it is indicated, that Jarasandha had also with him countless armies. After telling about his glory, it is said here by our Shri Mahaprabhuji, that everyone has in him, one "attribute" (Guna), which, despite the presence of countless "good" attributes, is a "blemish" in his character or setup! — Especially this "good attribute" takes the form of a "drawback" at odd times! and through which, it leads to one's disaster! This "attribute" is defined here as "his intense devotion" to Brahmins, and by nature, he was inclined to do good to the Brahmins. If any Brahmin asks him anything/object, Jarasandha never said "no", to him. Even if a non-Brahmin comes to him and begs him, without any hesitation, Jarasandha, in spite of his full knowledge of the visitor being not a Brahmin, gave everything asked for! With a view to express his devotion to please the Brahmins, he fulfills all their wants. Hence, this is the only "drawback" in him, which can be utilized as an opportunity to destroy him.

Then, what should the warrior class do? This doubt is removed through the next verse.

ब्रह्मवेषधरो गत्वा तं भिक्षेत वृकोदरः ।

हनियति न संदेहो द्वैतं तव संनिधौ ॥७॥

VERSE 7 Meaning: "Let Bheemasena put on a garb of a Brahmin and beg Jarasandha to give him the gift of a "wrestling" bout! Oh Lord! May You also be present along with Bheema! Through this wrestling bout, Jarasandha will be defeated by Bheemasena. There is no doubt on this!"

श्रीसुबोधिनी—कञ्चुकाद्यभावसहितं सोपवीतवस्त्रद्वयं तिलकादिसहितं ब्रह्मवेषः। यद्यपि तेजो न संपादयितुं शक्यं तथापि प्रार्थितदाने मारणे च सामर्थ्यमाह तव संनिधाविति ॥७॥

नन्वहं परब्रह्म चेत् तदोदासीनः सर्वात्मा च, विष्णुश्चेत्पालक एव न घातकः। तेजसा आप्यायनपक्षे ब्रह्मण्ये न वैष्णवं तेजः प्रभवति, अतः कथं वध इति चेत्तत्राह निमित्तं परमीशस्येति।

SRI SUBODHINI: Without many dresses, a Brahmin is supposed to dress himself with 2 pieces of clothes only viz. Dhoti and one upper cloth. He should wear the sacred thread and the Tilak also. Of course, just by "dressing up" like this, no one can attain the "brilliance" attached to a true and noble Brahmin; but with Jarasandha, whatever is asked, as a "Brahmin", is got certainly and immediatly. After asking for the "gift" of a wrestling "bout", Bheema should be able to easily kill Jarasandha. "This sort of capacity in Bheema will arise due to your immediate presence there."

If the Lord were to say to Uddhava, "If I am the highest Brahman and the "Aatma" in everyone, then I will remain disinterested (Udaaseena). If I am Lord Vishnu, then I am supposed to be the protector! I cannot be a destroyer! If I am told that My "brilliance" itself will destroy Jarasandha, then I would admit that My Vaishnava brilliance is not capable of conquering the "brilliance" of the Brahmins! Then how can this killing

of Jarasandha take place?" Uddhava gives the answer to our Lord's statements, through the following verse.

निमित्तं परमीशस्य विश्वसर्गनिरोधयोः ।

हिरण्यगर्भः शर्वश्च कालस्यारूपिण स्तव ॥८॥

VERSE 8 Meaning: "Oh Lord! You are the formless Lord of the Universe, of the Divine form of "Kaala" (time), and it is You only who is the Lord, who creates and destroys this Universe! Lord Brahma and Lord Siva are merely "instruments" and "causes" in your hand! Here, too, Bheemasena will become an "instrument" in your hand!"

श्रीसुबोधिनी—ईश्वरः कालरूपोपि भवान्, संनिधिमात्रेणैव स्वभीष्टसमये विश्वमेवोत्पादयसिहंसि च, ब्रह्मरुद्रयोस्तु खड्गादिवन्निमित्तत्वमेव, यतः कालस्य तव कालेनाक्रोडितानामेवोत्पत्तिप्रलयौ। यथा कर्मक्रोडीकृतानां पितृव्याघ्रौ सृष्टिप्रलययोर्निमित्तमेव। नन्वहमेव चेत्सर्वदा मारकस्तदा कथं सर्वेषामनुपलम्भ इति तत्राह अरूपिण इति। स एव त्वमिदानीं रूपमधिकमित्यर्थः ॥८॥

नन्वेवमपि तथा यथो न भविष्यतीत्याशङ्क्यामाह गायन्ति ते विशदकर्मेति।

SRI SUBODHINI: "Oh Lord! You are the Divine Lord of the Universe, who is of the form of "Kaala" (time)! Whenever You desire to fulfill your will and desire, then, You create, by your mere presence, this vast Universe, and take it back to yourself, through destruction too! Lord Brahma and Lord Siva are like the swords in a warrior's hand, ie your "instruments" only (or cause). As You are the Divine factor of "Kaala" (time), You bring everyone under your control, and "origin" and "destruction" take place only for these! He, who is seated on the "lap" of "time", the cause for his origin is called as "father", and the cause for his destruction

is called as “destroyer”. If the Lord were to ask, “If I am the destroyer at all times, then how am I the protector of everyone too?” This is answered here, by telling that, “Oh Lord! You are formless! The same “formless” You, only has now manifested here, in a “form”, and have made this Universe brilliant by your presence”. This is the purport!

Will it be, that there will not be any “fame”, if the actual fact is what you say? This doubt is removed through the next verse.

गायन्ति ते विशदकर्म गृहेषु देव्यो

राज्ञां स्वशत्रुवधमात्मविमोक्षणं च ।

गोप्यश्च कुञ्जरपतेर्जनकात्मजायाः

पित्रोश्च लब्धशरण मुनयो वयं च ॥९॥

VERSE 9 Meaning: “Oh Lord! Your “fame” (Yash) has spread into all the three worlds! When You redeemed the celestial deities, after destroying Hiranyakasipu, then the women of the celestial deities, began to sing your praise, after getting released from the fear of the “enemy”, on his destruction, at your hands.”

“Oh Lord! You released the king of elephants Gajendra, through your discus, from the hold of the crocodile! Through this, Gajendra’s wives are still singing your “praise”.

“Oh Lord! Divine mother Sita also is singing your glory! Because she saw that the “enemy” who had abducted her was destroyed by You only!”

“Oh Lord! The Gopis also are still singing your “praise”, after You destroyed Sankachooda!”

“Oh Lord! after killing Kamsa, You got your mother and father released from bondage! Through this, they are all also singing your “praise” only.”

“Oh Lord! All the sages and we, your devotees are protected by You, due to our surrendering to You. Hence all of us are also singing your “praise”.”

श्रीसुबोधिनी—तव यशः पूर्वमेव लोकत्रये व्याप्य तिष्ठति किमद्योत्पादन-
क्लेशेनेति वाक्यार्थः। अनेन भगवतो भगवदीयानां वा भगवत्वाद्भगवदीयत्वाच्च
सिद्धमेव यशो न नूतनमुत्पादनीयम्। ते विशदकर्म हिरण्यकशिपु रावणवधादिरूपं
देव्यो देवस्त्रियः सहजं भगवच्चरित्रं स्वशत्रूणां हिरण्यकशिपुप्रभृतीनां वधं
आत्मनो बन्दीकृतानां विशेषेणाविद्यातो मोचनं च स्वस्वगृहेषु गायन्ति ते
गृहेषु वा। देव्यो नरकासुरगृहीताः। पूर्ववत् सर्वं योजनीयम्। ते राज्ञामुग्रसेनादीनां
देव्यो वा भाविनि भूतवदुपचारेण वा मोक्ष्यमाणानाम्। किञ्च। अन्येऽपि
बहवो गायन्तीत्याह गोप्यश्चेति चकारात्संबन्धिस्रियोपि, स्वशत्रोः शङ्खचूडादेर्वधं
अविद्यालज्जादीनां वा। यथा स्वशत्रोर्वधं गायन्ति एवं कुञ्जपतेरपि गजेन्द्रस्य
शत्रोर्नक्रस्य वधं तथा जनकात्मजायाः सीतायाः शत्रोः रावणस्य, पित्रोरपि
देवकीवसुदेवयोः शत्रोः कंसस्य। एवं प्राकृता अपि स्वस्यान्यस्य वा त्रिविधा
गायन्ति। तथा अन्येऽपि त्रिविधा गायन्तीत्याह लब्धशरणा मुनयो वयं च।
कर्मिणो ज्ञानिनो भक्ताः। लब्धशरणा इति विशेषणं वा सर्वत्र, ‘मा
भैष्टेत्यभयारावौ’ ‘तस्मान्मच्छरणं गोष्ठम्’ एतद्व्रतं मम इत्यादिवाक्यसहस्रैः।
पाण्डवा लब्धशरणा इति केचित्। मुनयोऽपि दण्डकारण्यवासिनः
विश्वामित्रादयश्च, वयं सर्वे एव भक्ताः। चकारान्निर्गुणा अपि अन्यशत्रु वधं
गायन्ति। तस्मात्सिद्धैव कीर्तिरित्यर्थः ॥९॥

नन्वलौकिकोपायेन राज्ञां मोचनं शीघ्रं कृत्वा कथं न यागार्थं गम्यत
इत्याशङ्क्याह जरासंधवध इति।

SRI SUBODHINI: “Oh Lord! Your “fame” has spread, far and wide, in the 3 worlds, even from times immemorial!” The real meaning for this statement, is

answered through the next verse.

that our Lord need not put any more efforts to gain any more fame! (as He is the only One, whose "fame" has already spread to all the three worlds). Through this, our Lord's "fame", as the "Lord of the Universe" (Bhagawan) and of His devotees' "fame", as being "belonging to our Lord" (Bhagawadiya), —both these "fames" are well established, and there is no necessity or need to originate a new "fame"!

“Oh Lord! Your “actions” (Leelas) are very extensive! Like You destroyed Hiranyakasipu, Ravana and others! Hiranyakasipu had imprisoned the wives of celestial deities, and our Lord had vanquished all these enemies. The special factor in this action of our Lord is, that He released them from the bondage of their “ignorance”. All these glorious actions of our Lord, are being sung in all the houses!

In the same way, the Lord had redeemed the ladies, whom Narakaasura had imprisoned. They are also singing our Lord's glories. Our Lord had destroyed Narakaasura also.

Our Lord killed Kamsa, and got Ugrasena and others released from the prison, and gave them back their kingdoms. This glory of our Lord is also being sung by the ladies. Father Vasudeva and mother Devaki are also singing glory of your qualities/Leelas. “Many others also are singing your “praise”.”

“Oh Lord! You killed Sankachooda and others, and through this, the Gopis and the other ladies are still singing your praise! All of them are singing the Leelas enacted by You in getting the king of the elephants, Gajendra released from the hold of the crocodile. The glorious act of getting freedom for Sita, daughter of

Janaka, from Ravana's captivity, and also getting the release of His own parents Vasudeva – Devaki, after killing Kamsa, are also sung!

“ In the same way, the three types of human beings also, with a view to destroy their own blemish or those caused by others, sing thy glory, after your grace has destroyed their blemish.”

“ In the same manner, the action-oriented people, the Jnanis and the devotees, who have secured your refuge – all these three, sing your glories! Through your various utterances of “Don't be afraid at all” – “Therefore My feet is the best refuge” – “This is My vow – to protect” – and due to your other “thousands” of “assurances and promises” of protection, many devotees, who have total faith in all your utterances, and others, who are action-oriented (Karmi), the Jnanis, and who follow the path of being totally devoted to You (Bhakthi) have come to surrender to You. The Pandavas have surrendered to You. They also constantly sing thy glory.”

The word “Muni”, (sages) used here, would indicate the sages of Dandakaranya (during our Lord's incarnation as Sri Raama), the sage Viswaamitra “and we also, the devotees of our Lord.” The word “Cha” (and) used here denotes, that even those, who have gone beyond the three “Gunas” (Nirguna), despite being of the same equal vision, sing your glories (although in their vision there is no “enemy” for them). In this way, Oh Lord! Your glory is always established.” This is the purport.

Why cant our Lord using his “supernatural” powers get the kings released and complete the “Raajasooya” Yagna by going over to Yudhishtira's place? This is being answered through the next verse.

जरासंधवधः कृष्ण भूर्यथार्योपकल्पते ।

प्रायः पाकविपाकेन तव चाभिमतः क्रतुः ॥१०॥

VERSE 10 Meaning: “Oh Lord Shri Krishna! By destroying Jarasandha, many “results” will be attained! I am of the opinion, that the time for the destruction of Jarasandha has arrived (as his “good actions” and their “results” are over). That is why, You have also got the desire to complete this sacrifice.”

श्रीसुबोधिनी—कृष्णेति कालरूपस्यैतदेव कृत्यमिति सूचितम्। केवलं संबोधनं वक्तृत्वाभिनिवेशात् प्रमादात् पापक्षयार्थं वा। भूर्यथार्येत्यनेकप्रयोजनाय। भक्तद्रोहे विनश्यतीति भक्तिमार्गसिद्धिः शरणागतरक्षा यज्ञः कीर्तिः पूर्ववैरप्रतीकारः भूभारहणमित्यादिसहस्रप्रयोजनानि सिध्यन्ति। भक्तिमार्गश्च सर्वेभ्योतिरिच्यते। किं च प्रायः पाकविपाकेनेति। जरासंधकर्मणां परिपाकस्य विपाकेन समाप्त्या। पाकविपाकेन वा बहुद्रोहाद्, राजसूयो हि भूमेर्निर्वीरत्वं संपादयति तेन कारणेन तवाप्यभिमतः क्रतुः। चकारात्क्रतुश्च भूर्यथार्योपकल्पते शिशुपालवधदुर्योधनमानभङ्गाद्यर्थत्वात् ॥१०॥

प्रकारान्तरेण वध्यो न भवतीत्येनैव युद्धार्थमुद्युक्ता निवारिताः । सिद्धत्वाद्यशोपेक्षा च निवारिता। मोचनार्थं समायातीति शङ्कायां प्रमथनाथार्थं प्रथममेव दद्यात् अत उद्धववाक्यमेव सर्वतोभद्रमिति भगवता तदेव गृहीतमित्याह इत्युद्धववच इति।

SRI SUBODHINI: By calling our Lord as “Krishna” — to indicate, that only our Lord as the eternal Divine factor of “Kaala” (time) will have to do this task. Calling our Lord as “Krishna”, denotes Uddhava’s love for our Lord, or due to his desire for the redemption of his own sins or through a little familiarity!

The killing of Jarasandha has to be completed for the sake of attaining many “results”. As Jarasandha hates the devotees of our Lord, he is bound to be destroyed.

In this way, the establishment of the path of Bhakthi, protection of those, who have surrendered to our Lord, the completion of the sacrifice, the spreading of our Lord's "fame", revenge for the years of earlier enmity, and the removal of the burden of this mother earth, and other, "thousands" of results and effects will ensue the killing of Jarasandha. The path of Bhakthi is the best of all paths. Moreover Jarasandha's "good actions" have now become "empty" i.e. over (completed) i.e. due to his hatred towards our Lord, other kings and the devotees, all his "Punya" (result of virtuous deeds) have got exhausted. By the performance of the "Rajasooya" sacrifice, it will also be proved that, on this earth, there is no one "warrior" (who can match the Pandavas) and hence, the Lord only "had" to do this sacrifice! The word "Cha" (and) used in this verse, denotes that, through this "sacrifice", many goals will be fulfilled e.g. the killing of Sisupala, the curbing of the "pride" of Duryodhana etc.

Though, the Yadavas were ready to fight and kill Jarasandha, as Jarasandha will not die through a "battle", our Lord stopped them, from going for a "fight". If there is no more fighting, how will the Lord's "fame" will arise and spread? Answering this, it is said, that Jarasandha's "killing" will take place, on our Lord going to attend this "sacrifice". Hence, there was no question of giving up of "fame" on the part of our Lord. If Jarasandha got the feeling, that the Lord had come to get the imprisoned kings released, then he may offer all these kings to Lord Siva! Hence, the Lord desired, that Jarasandha should not get this idea at all in his mind. Due to this deep analysis, the Lord was convinced, that the suggestion made by Uddhava only is appropriate

journey to Daaruka, Jaitra and others.

and welfare giving, under the circumstances. Hence, our Lord accepted the view of Uddhava, and this is told by Shri Sukadeva, through the next verse.

श्रीशुक उवाच—

इत्युद्धववचो राजन् सर्वतोभद्रमच्युतम् ।

देवर्षिर्यदुवृद्धाश्च कृष्णाश्च प्रत्यपूजयन् ॥११॥

VERSE 11 Meaning: “Shri Sukadeva said, “Oh king! All of them, viz. the celestial sage Narada, the elderly wise Yadavas and our Lord Shri Krishna approved and considered the words of advice of Uddhava, as the “best” of all!

श्रीसुबोधिनी—एवं कापट्येन वधे न किञ्चिद्वृषणम्। ‘मायेत्यसुरा’ इति श्रुतेः। ‘तद्वैतान् भूत्वावति’ इति च। कापट्यव्यतिरेकेण न दैत्यवधः सिद्ध्यतीति न कापट्यस्वीकरणं दोषाय। राजन्निति संबोधनं राजधर्मोपि तादृश इति ज्ञापनार्थम्। सर्वतोभद्रता निरूपितैव। अच्युतमिति न च्युतं कापि क्षतिर्यत्रेति। भगवद्रूपोऽयं प्रकारः निर्दोषपूर्णगुणरूपः। अत एव सर्वेषां संमतं जातमित्याह देवर्षिरिति, यादवेषु वृद्धाः, चकारादन्येऽपि। तरुणानां परं शौर्योत्सिक्तानां नागतं मनसीति सूचितम्। कृष्णाश्चेति चकाराद्वसुदेवादयो भगवद्भक्ताश्च। प्रतिपूजनं साधु साध्विति वचनम् ॥११॥

अथ भिन्नप्रक्रमेण लौकिकानां सुखार्थं गृहस्थितिक्लेशाभावाय निर्गमनोत्सवं निरूपयति अथेति सार्द्धैः षड्भिः ।

SRI SUBODHINI: There is no “blemish” at all in killing Jarasandha in this cunning way! Why? The Lord of all the demons is “Maya” i.e. the nature of “cheating and cunning!” Hence, there will not be any “blemish” in the contemplated action. His “deity Maya” has saved him many times and each and every time! Hence without “cunning and cheating”, such wicked demons can never be killed. Hence there is no “blemish” at all for employing “cunning” methods to kill Jarasandha.

The addressal of "Oh king!" (Rājan) denotes, that the royal Dharma or duty also is like this only, that some times, even the king has to use "devious" means to achieve the killing of very wicked persons.

Moreover, everyone felt, that the best course of action open to them was to accept Uddhava's advice and plan, as there is no "defect" seen on his suggestion. (The word "Achyutam" (blameless) has been used here). In every way, his suggestion was seen as helpful. Indeed, this way represented the Lord himself and will confer "welfare" in every way, as it is full, with all the virtues. Through this reason only, everyone liked this idea. The celestial sage Narada, the elderly wise Yadavas and all others in the assembly – all of them approved this advice. By specifying the "names and categories" of persons, who approved this idea, it is indicated, that the Yadava youth, who were eager to fight, did not like this idea at all! But Lord Shri Krishna, Vasudeva and all other devotees of our Lord considered Uddhava's advice as "beneficial". All of them approved this course of action and took an oath to implement it totally.

Now, in a different way, it is said, that the Lord gave "orders" for the comforts, in the nature of "worldly" requirement and for the convenience of the members of His house, so that the "festival" of His starting of His journey can be begun - as per the next verse.

अथादिशत्प्रयाणाय भगवान् देवकीसुतः ।

भृत्यान् दारुकजैत्रादीननुज्ञाप्य गुरुन् विभुः ॥१२॥

VERSE 12 Meaning: "Our Lord Shri Krishna, who is the son of mother Devaki, having got approval from the elders, gave orders for making arrangements for His journey to Daaruka, Jaitra and others."

श्रीसुबोधिनी-लौकिक्येषा भाषा। देवकीसुत इति स्त्रीप्रभृतीनां सुखदायकः। भृत्या अन्तरङ्गसेवकाः कर्मकराः। जैत्रोपि जयशीलः कश्चिद्रथयोजकः। गुरुन् पित्रादीन् ब्राह्मणान् वा। विभुरिति सर्वकरणसमर्थः ॥१२॥

SRI SUBODHINI: This is the language of “worldly” activities. The idea of giving the reference here, to our Lord as the “son of Devaki” is that, our Lord always gives “happiness” to everyone and especially to “women”. The word “servant” has been used to indicate the nature of our Lord’s servants being “intimate”, looking after His personal requirements. The word “Jaitra” is used to denote the person who is employed to get ready our Lord’s chariot. The word “Guru” has been used to denote either our Lord’s father Vasudeva or the noble Brahmins. The word “Vibhu” indicates, that “none should regard our Lord as “ordinary”, because He has been referred to as “the son of Devaki” – as He is Vibhu – the Lord of the Universe!, and the “Bhagawan”, who is omnipotent!

निर्गमय्यावरोधान् स्वान् ससुतान् सपरिच्छदान् ।

संकर्षणमनुज्ञाप्य यदुराजं च शत्रुहन् ।

सूतोपनीतं स्वरथमारुहद्गरुडध्वजः ॥१३॥

VERSE 13 Meaning: “Oh! destroyer of the enemies! From the inner-quarters, all His sons, materials and all others came out, and after getting the approval from Shri Balarama and the king Ugrasena, our Lord Shri Krishna got up on the chariot, brought by His “charioteer” (Daaruka).”

श्रीसुबोधिनी-प्रथमत एवान्तःपुर स्त्रियो निर्गमय्य, अवरोधोन्तः पुरस्त्रिय. पुल्लिङ्गनिर्देशः स्त्रीभावाभावाय। संकर्षण सहायार्थम्, यदुराजः

उग्रसेनः।अनेन राजसतामसौ परित्यज्य अन्ये सर्वे निर्गता इति सूचितम्।
शत्रुहन्निति बहिर्मुखताभावाय, प्रद्युम्नादयोपि कौतुकाद् भगवद्रथमानयेयुः,
भगवान् वा कौतुकादन्यरथमारोहेत्, स्त्रीभिः परिवृतो वा गच्छेदतः सूतोपनीतं
स्वरथमित्युक्तम्। गरुडध्वजत्वान्न सहायापेक्षा। ॥१३॥

SRI SUBODHINI: In the first instance, the Lord accompanied His wives from the harem. Our Lord's name of "Sankarshana" has been given, as He will help at all times, in every task. The king Ugrasena has been referred to as "Yaduraaj", and the purport of giving all these "names" is that, our Lord left both the Rajasik and the Tamasik persons, at Dwaraka only, and all others were taken along by Him. The king, here, has been referred to as the "destroyer of enemies" — to denote, that king Parikshit was hearing this Leela of our Lord, with much "concentration", and his mind was not "wandering" about!

Our Lord got into the chariot brought by the servant. A specific reference to this has been made to explain, that the Lord got into His own chariot with the "flag of Garuda", and not into the chariot of Pradhyumna or other, out of fun, along with His wives! He did not require any help from anyone else also!

ततो रथोथद्विपभटसादिनायकैः करालया परिवृत आत्मसेनया।
मृदङ्गभेर्यानकशङ्खगोमुखैः प्रघोषघोषैः ककुभो निराक्रमत् ॥१४॥

VERSE 14 Meaning: "Chariots, elephants, footmen, horse-riders and their leaders formed this formidable army of our Lord, who accompanied by this army, set out on His journey, while the percussion instruments, conch, Bheri, Aanaka, Gokumkha instruments made such huge noise, that all the sides were enveloped by it!"

श्रीसुबोधिनी—ततः सेनासहितः नानाविधवाद्यसहितोपि दिशां प्रतिध्वनिसहितोपि निराक्रमत्। सादयौश्ववाराः चतुरङ्गनायकैः सहिता दर्शनमात्रेणैव भयजनिका केवलं भगवत एव सेना ॥१४॥

ततः असाधारणीनां साधारणीनां च प्रयाणप्रकारमाह नृवाजीति द्वाभ्याम्।

SRI SUBODHINI: From there, along with the army accompanied by various types of "sound" instruments, whose sounds were reverberating from all the sides, our Lord embarked on His journey. This army had all the four limbs of an army viz. chariots, elephants, horse-riders etc. Just by seeing our Lord's army, anyone would get great fear!

Afterwards, the journey of the "extraordinary" and the "ordinary" persons is explained, through the next verse.

नृवाजिकाञ्चनशिबिकाभिरच्युतं सहात्मजाः पतिमनु सुव्रता ययुः।
वराम्बराभरणविलेपनस्त्रजः सुसंवृता नृभिरसिचर्मपाणिभिः ॥१५॥

VERSE 15 Meaning: "The chaste wives of our Lord protected by warriors with swords and shields in their hands, seated on chariots, palanquins and Dolis, having worn the best of dresses and ornaments, beautified by fragrances and garlands, accompanied by their sons, went behind our Lord."

श्रीसुबोधिनी—नृशब्देन नरयानं दोला, वाजिनोश्वाः केवलाः शकट-योजिताश्च, काञ्चनशिबिकाश्चतुर्दोलाः चोंडोल इति भाषायां नृभिर्वाजिभिर्वा युक्ताः। अच्युतं पतिमनु सुव्रताः पतिव्रताः रुक्मिण्यादयः सपुत्रा ययुः। चतुर्विधालंकरणयुक्ताः मार्गेऽपि स्वतोपि रक्षिताः नृभिरपि सुसंवृताः ॥१५॥

साधारणीनामाह नरेति।

SRI SUBODHINI: The word "Nre" has been used to indicate "Doli". There were also horses by themselves

and chariots drawn by horses! There were golden palanquins and carriages drawn by horses or men. Our Lord Achyuta was followed by bedecked and well dressed Rukmini and other chaste wives and sons. They were protected by warriors all around."

The description of the ordinary "army" and others are being explained, through the next verse.

नरोष्ट्रगोमहिषखराश्वतर्यनःकरेणुभिः परिजनवारयोषितः ।

स्वलंकृताः कटकुटिकम्बलाम्बराद्युपस्करा ययुरधियुज्य सर्वशः ॥१६॥

VERSE 16 Meaning: "Footmen, camels, horses, buffalos, donkeys, bulls, carts, chariots and elephants were all well bedecked! The servants and maids and tents were carried by them, and all others sat on the chariots and came out of the city."

श्रीसुबोधिनी—नरादिभिरष्टभिः परिजना वारयोषितश्च निर्गताः, गावो वृषभाः। अश्वतरि, अनः शकटं, करेणुः करिणी, सर्वा एव स्वलंकृताः। तासां जातिस्वभावसामग्रीं वर्णयति कटकुटीति। कटानामेव कुटी कटः पटकुटी वा, कम्बलादयो वृष्टिनिवारकाः। तासां कृष्णमन्विति न नियमः किंतु सर्वश एव ॥१६॥

सामान्यतो भगवत्कटकं वर्णयति समुद्रतुल्यतया बलमिति।

SRI SUBODHINI: From the "people" who came along, and till the description of the elephants, there were eight categories in this group, along with servants and maids — all of them began to set out of the city. The word "cow" (Gau) has been used to indicate also to the bulls and elephants etc. which were all bedecked fully. Now the materials carried by them, as per their nature and capacity are also described. Tents, blankets were also taken to protect themselves from rains. It is not that only

the wives went behind the Lord, but everyone went behind.

The ordinary "Seva" done to our Lord is being described through the next verse.

बलं बृहदध्वजपटछत्रचामरैर्वरायुधाभरणकिरीटवर्मभिः ।

दिवांशुभिस्तुमुलरवं बभौ रवेर्यथार्णवः क्षुभिततिमिङ्गिलोर्मिभिः ॥१७॥

VERSE 17 Meaning: "Like the vast ocean is beautified, through whales, fish and the huge waves, in the same way, big flags, fans, Chaamaras, deadly weapons, ornaments, crowns and shields, which were used, began to shine brilliantly, through the rays of the sun and through the tumultuous noise arising there from."

श्रीसुबोधिनी-वस्त्रैरायुधैः सूर्यरश्मिभिस्त्रिविधैर्बभौ उपर्याच्छादकाः बृहन्तो ध्वजादयः। पटसहितानि छत्राणि भिन्नानि वा, आयुधानि आभरणानि किरीटानि कवचानि च। तुमुलो रवो यत्रेत्यन्तःशौर्यम्, तस्यापरिमितत्वाय यथार्णव इति। क्षुभितास्तिमिङ्गिलाः ऊर्मयश्च ॥१७॥

एवं निर्गम्य नादवाक्यमिव कृत्वा ततोऽग्रे नारदं प्रेषयामासेत्याह अथो मुनिरिति।

SRI SUBODHINI: Through the clothes, weapons and the rays of the sun, the army was seen as "brilliant". Big flags were flying high; there were umbrellas embellished with fine fabrics. There were weapons, crowns and armours; there was tumultuous noise, due to the movement of the army. Their "noise" showed the courage. This army is here compared to an ocean, where there are "whales and huge waves which rise upwards, and it looked as though, all these were expressing it's internal strength!

In this way, after coming out, the Lord did in the same way, as Narada has said. Due to this reason, the

Lord sent out Narada first. This is being described through the next verse.

अथो मुनिर्यदुपतिना सभाजितः प्रणम्य तं हृदि विदधद्विहायसा ।
निशम्य तद्व्यवसितमाहूतार्हणो मुकुन्दसंदर्शननिर्वृतेन्द्रियः ॥१८॥

VERSE 18 Meaning: “Later the sage Narada, after being honoured by our Lord, became merged in the everlasting bliss of having got the “Darsan” of our Lord. He now heard the decision of the Lord, prostrated to Him and remembering the Lord in his heart and after accepting the worship accorded to him, went through the sky.”

श्रीसुबोधिनी-भित्रप्रक्रमः समाधिभाषार्थः। भगवन्तं विहाय भक्तस्य पुरतो गमनमनुचितमित्याशङ्क्याह तं हृदि विदधदिति। विहायसा तु आकाशमार्गेण, तस्य भगवतो व्यवसायं गमनात्मकं निशम्य निर्धारितं श्रुत्वा। बहिरन्तश्चानन्दपूर्णो निर्गत इति वक्तुं विशेषणद्वयम्, आहूतमर्हणं यस्मै मुकुन्दसंदर्शनेन निवृतानीन्द्रियाणि यस्य। एवं स्वतः कार्यतश्च सिद्धो गत इत्यर्थः ॥१८॥

ततो दूतसमाधानमाह राजदूतमिति।

SRI SUBODHINI: This “event” is different, as the language of this holy Sri Bhagavatam is “Samaadhi Bhasha” (i.e. language emanating out of the union of the mind with our Lord). Is it that it is not appropriate for a devotee to leave our Lord and go away? For removing this doubt, it is said that Narada, intensely remembered our Lord, in his mind, and went away (carrying Him in his heart). Before he went away through the sky, he had heard, that our Lord would be going to Indraprastha, to the house of Yudhishtira. Due to this, he became filled up with “Aananda” (bliss) both outside and inside. At the time of this departure, he was worshipped by our Lord.

Through the "Darsan" of our Lord Mukunda, all his "senses" were filled up with great "bliss" (Aananda), and due to the fulfillment of the desire in his mind, he went away, happily!

Later, the messenger was also made happy — as per the next verse.

राजदूतमुवाचेदं भगवान् प्रीणयन् गिरा ।

मा भैष्ट दूत भद्रं वो घातयिष्यामि मागधम् ॥१९॥

VERSE 19 Meaning: "Our Lord Shri Krishna, making the messenger happy through His "words" began to say, "Don't be afraid! Welfare and happiness will visit you all soon! I will be arranging soon for the destruction of the king of Magadha (Jarasandha)."

श्रीसुबोधिनी—इदं वक्ष्यमाणम्, वाक्येनैव तस्य प्रीतिं जनयन् मा भैष्टेतिवाक्यं मध्यमपुरुषबहुवचनं राज्ञः प्रति। दूतेति केवलस्यैव संबोधनं तथा कथनाय। अन्यथा भगवतैव राजानौ बोधिता इति दूतो व्यर्थः स्यात्, न केवलं मोचनं किं तु वो भद्रमपीत्याशीः। हेतुभूतं कर्तव्यमाह घातयिष्यामीति ॥१९॥

ततो दूतकर्तव्यतादिकमाह इत्युक्त इति।

SRI SUBODHINI: The word "Idam" (this) is used to indicate, that the Lord would now make the messenger happy, through His "words". The Lord told him, "Do not be afraid". Our Lord has addressed the messenger as "Doota", to indicate that, "You go and tell the imprisoned kings not to be afraid". Our Lord has used the word "Bhadra" (auspicious) to indicate that, "not only, that all the kings will get released from the bondage, but all of you will be blessed with all-round welfare and happiness." This is a "blessing" (Aseervaad) from our Lord, and through these words, the action,

which is contemplated by the Lord is also told to Him, that "I shall arrange for the killing of the king of Magadha — Jarasandha".

Later, the messenger did, what he was told by our Lord to do — as per the next verse.

इत्युक्तः प्रस्थितो दूतो यथावदवदन्पान् ।

तेपि संदर्शनं शौरेः प्रत्यैक्षन्त मुमुक्षवः ॥२०॥

VERSE 20 Meaning: "Our Lord instructed the messenger to do like this and on hearing this, the messenger went away, and told all the kings exactly what our Lord had told him. Now, these kings also, who were eager to get released, began to eagerly wait for the "Darsan" of our Lord!"

श्रीसुबोधिनी—यथावज्जातानुपूर्व्या। श्रुतानां मनोवृत्तिमाह तेपीति। भगवतैव मोक्ष इति भगवत्संदर्शनमेव काङ्क्षन्तः स्थिताः। अयमेव मोक्षोपायः सर्वेषामिति सूचितम् ॥२०॥

इन्द्रप्रस्थपर्यन्तं भगवत आगमनमाह आनर्तेति द्वाभ्यां स्थल-जलोत्तरणप्रयत्नभेदात्।

SRI SUBODHINI: The messenger told everything to the imprisoned kings, as to what had happened at Dwaraka (from the beginning to the end). After hearing our Lord's words of assurance, the minds of these kings got assured, that only through our Lord, they will all get "release", and coupled to this, they will also get the "Darsan" of our Lord also. "When this holy moment will come?" In this way, they began to wait eagerly. By doing like this, it is indicated by our Lord, THAT THE ONLY WAY TO GET "MOKSHA" (LIBERATION) IS TO TAKE REFUGE IN OUR LORD, BY SURRENDERING TO HIM!

Our Lord reached Indraprastha. On the way, there were many territories and rivers. A description of this is being given through the next verse.

आनर्तसौवीरमरुंस्तीर्त्वा विनशनं हरिः ।

गिरीन्नदीरतीयाय पुरग्रामव्रजाकरान् ॥२१॥

VERSE 21 Meaning: "Oklamandal, Sourashtra, Marwad, Kurukshetra — our Lord passed through these territories, after crossing rivers, cities, villages and territories like Vraja and the mines and reached Indraprastha."

श्रीसुबोधिनी—आनर्तो द्वारकादेशः, सौवीर सुराष्ट्रदेशः, मरुवो मरुदेशः। ततो विनशनं कुरुक्षेत्रदेशः। अल्पपरिश्रमणोनागमनं पर्वतवनाद्यभावात्। यतो हरिः, गिरीन् रैवतकादीन्, तत्प्रभवा नदीश्च अतीयाय पादागत्यैवातिक्रान्तवान्। पुरग्रामव्रजाकराश्चत्वारो भेदाः जनस्थानानाम् ॥२१॥

SRI SUBODHINI: Aanartha, (Dwaraka), Sourashtra, Marwaad, (Marudesa - desert Rajasthan) — passing through all these territories, the Lord came to Kurukshetra. Although, the Lord took the round about way, He was able to cover all these places very swiftly, as there were no "big rivers or mountains" en route, and also due to the fact that OUR LORD IS SRI HARI (i.e. the Lord can achieve everything in a second). Later, He came to the mountain Revataka, and crossed the rivers, emanating from this mountain, on foot. He then crossed over cities, villages, Vrajas and territories with mines, and at the end, came to Indraprastha."

ततो दृषद्वतीं तीर्त्वा मुकुन्दोथ सरस्वतीम् ।

पाञ्चालानथ मत्स्यांश्च शक्रप्रस्थमथागमत् ॥२२॥

VERSE 22 Meaning: "Later our Lord Sri Krishna, Who blesses his devotees with "Liberation" (Moksha) crossed Drishadwati and Saraswati Rivers, and came to Indraprastha, through the Panachala and Matsya regions"

श्रीसुबोधिनी-दृषद्वती सरस्वती च तदानीमतिगम्भीरनद्यौ।
दृषद्वतीसरस्वत्योर्मध्ये। मुकुन्द इति पदमग्रे तत्र मोक्षं दास्यतीति सूचयति।
अथेत्यग्रे शनैर्गमनं सूचितम्। पाञ्चालदेशो मत्स्यदेशश्च मध्येमार्ग एवांशभेदेनेति
विमर्शः। शक्रप्रस्थमिन्द्रप्रस्थं अन्वर्थसंज्ञा स्थानस्येति ज्ञापयितुं तथा वचनम्
॥२२॥

ततो निकटे समागमने युधिष्ठिरस्य स्नेहपूर्वकं कृत्यमाह तमागतमिति
चतुर्भिः।

SRI SUBODHINI: The two rivers of Drishawati and Saraswati were, at that time, very big rivers. The middle territories, between these two rivers were crossed by our Lord. THE MAIN PURPOSE OF OUR LORD'S VISIT WAS TO GIVE "MOKSHA" (LIBERATION). THAT IS WHY OUR LORD'S NAME HAS BEEN GIVEN AS "MUKUNDA" HERE!

Through the word "now" (Atha), it is indicated, that the Lord will move gradually forward. The territories of Paanchala and Matsya will come in between, and He crossed them swiftly on the peripheries, and came to Indraprastha. Through the name of "Indra" only, one can understand the qualities of this place.

Later, when it was made known, that our Lord has come very near to the city, the emperor Yudhishtira, welcomed our Lord, with a grand reception. This is being described, in the 4 verses below.

तमागतमुपाकर्ण्य प्रीतो दुर्दर्शनं नृणाम् ।

अजातशत्रुर्निरगात्सोपाध्यायः सुहृद्वृतः ॥२३॥

VERSE 23 Meaning: "The Lords "Darsan" is very difficult to be attained by the beings But, today, this lord has come very near to us By hearing about this, Yudhishtira very joyously came out of his palace, accompanied by his teachers and friends" (to receive our Lord)

श्रीसुबोधिनी-नृणां प्राणिमात्रस्य दुर्दर्शनमित्यलभ्यलाभोक्तिः।

अजातशत्रुरिति भगवद्दर्शनाधिकारः। विद्यापरिजनाभिमानाभावाय सोपाध्यायः
सुहृद्गत इति ॥२३॥

SRI SUBODHINI: “It is very rare for any “being” to get the “Darsan” of our Lord! Now His “Darsan” is going to take place! i.e. “AN-IMPOSSIBLE-TO-BE-ATTAINED-PROFIT” IS ABOUT TO BE GOT! yudhishtira is termed here as “AJATASATRU” (the one without an enemy) to emphasize that, through these noble virtues (Gunas) only, Yudhishtira has become entitled to get the “Darsan” of our Lord. He brought Brahmin priests and friends to show that Udhishtira did not have any “pride or ego” (Abhimaan). It also indicated, that the scholars and his friends/relatives did not have “ego or pride”. “They have great love and honour for You, our beloved Lord!” This is the purport.

गीतवादित्रघोषेण ब्रह्मघोषेण भूयसा ।

अभ्ययात्स हृषीकेशं प्राणः प्राणमिवादृतः ॥२४॥

VERSE 24 Meaning: “Yudhishtira went to have the “Darsan” of our Lord with musical instruments and others playing music and sounds. Like the vital air mixes and merges with the eternal vital airs, in the same way, Yudhishtira, with intense love, met our Lord!”

श्रीसुबोधिनी-ततो निकटमागतः। गीतादिसहितः यतः स प्रसिद्धः निकटागमनयोग्यः। ननु भक्त्या मध्ये विकलः कथं न जातः कथमागत इति शङ्कां वारयति हृषीकेशमिति। इन्द्रियाधिपतित्वादिन्द्रियाण्येव गतानि न तु तत्प्रयत्नः तत्र जात इत्यर्थः। स्वत एव गमने दृष्टान्तः प्राणः प्राणमिवेति। बहिर्निर्गतः प्राणः यथानायासेन प्राणमेव समागच्छति। ततः परमादरयुक्तो जातः ॥२४॥

निकटे समागतस्य कृत्यमाह दृष्टेति।

SRI SUBODHINI: Later, our Lord came near, and Yudhishtira came along with singers, players of musical and other percussion instruments, Vedic chanting priests

and others to welcome our Lord! — as our Lord was very intimate to the Pandavas! When there was so much love, then, why did not Yudhishtira become merged with our Lord, through the path of devotion (Bhakthi)? How did he come here now? Answering this, it is said by our Shri Mahaprabhuji, that the Lord who has come now is the “Lord” (Swami) — the Lord of all his “senses” (Indriyas) and hence, the “senses” came there automatically to have the “Darsan” of their own Lord! In fact Yudhishtira did not reach this place, through his own senses, putting his own efforts! To enable us to understand this particular situation, a very apt example is being given. Like the “vital air” (Prāna), which comes out of a person’s body, without any effort, merges and mingles with the “Prāna” (vital air) outside! In the same way, Yudhishtira also, with a view to have the “Darsan” of our Lord, came out and met our Lord and got great honour!

After coming near, whatever action was done by Yudhishtira is being explained through the following verse.

दृष्ट्वा विक्लिन्नहृदयः कृष्णं स्नेहेन पाण्डवः ।

चिराद्दृष्टं प्रियतमं सस्वजे स्म पुनः पुनः ॥२५॥

VERSE 25 Meaning: “On getting the “Darsan” of our Lord Shri Krishna, the heart of Yudhishtira became “wet” with love and affection, and he embraced, again and again, our Lord, like one embraces one’s beloved, after being seen, after a long lapse of time!”

श्रीसुबोधिनी—स्मेति प्रसिद्धे। अन्यथा जीवस्यैवं धाष्टर्यं वर्णयितु-
मनुचितम्। भगवता कथमङ्गीकृतमिति शङ्कां वारयितुमाह विशेषेण क्लिन्नहृदय
इति। तस्य विचाराभावेनालिङ्गने हेतुः प्रियतममिति। पुनः पुनरिति अन्तरानन्देन
बहिःसंमूढता सूचिता ॥२५॥

ततो यज्जातं तदाह दोर्भ्यामिति।

SRI SUBODHINI: “Sma” (yes, indeed) has been used to indicate “the well known” factor of the Pandava’s love for our Lord. Otherwise an ordinary “Jiva” is not supposed to behave like this, in the presence of our Lord, and to describe in these words is also not appropriate! How did our Lord accept this behaviour of Yudhishtira? Answering this, it is said, that Yudhishtira’s heart had become “wet” with love for our Lord (i.e. intense love), and on seeing this intense love of Yudhishtira, our Lord accepted and approved all the actions of Yudhishtira!; who, without much thinking embraced our Lord again and again! The reason for this was, that Yudhishtira not only regarded our Lord as “loving” to him, but regarded our Lord as the highest beloved (Priyatam). In his inner self, he was merged in great bliss of our Lord’s loving “Darsan”. Due to this, he did not have the “knowledge” of the outside. This is what is indicated.

Whatever happened later is being explained through the next verse.

दोर्भ्यां परिष्वज्य रमामलालयं मुकुन्दगात्रं नृपतिर्हताशुभः ।
लेभे परां निर्वृतिमश्रुलोचनो हृष्यत्तनुर्विस्मृतलोकविभ्रमः ॥२६॥

VERSE 26 Meaning: “Yudhishtira embraced the holy body of our Lord, which is the sacred residing place of Goddess Laxmi. Through this, at the very same moment, all his “inauspiciousness” was destroyed! He became so very blissful and due to this, tears caused by his love to our Lord, began to flow! He got horripilation in his body, and he forgot now, all his “worldly” matters and worries.”

श्रीसुबोधिनी-रमायाः अमलमालयम्। अनेन लौकिकन्यायेनापि दोषाभावाय सुखाय च हेतुरुक्तः। मुकुन्दगात्रमिति मोक्षानन्दोपि। ततः

सर्वपापक्षयः, ततः परमानन्दस्फूर्तिरन्तर्बहिर्लोचनयोः शरीरे च तदुल्लासः,
ततो लौकिकमोहनवृत्तिः ॥२६॥

उत्तमाधिकारित्वादस्यैतावन्निरूप्य ततो न्यूनं भीमकृत्यं निरूपयति तं
मातुलेयमिति।

SRI SUBODHINI: The emperor Yudhishtira embraced our Lord. Our Lord's holy chest is the sacred dwelling place of Goddess Laxmi, and due to this "embrace", all the "blemish" of Yudhishtira got destroyed, and he attained joy and happiness. By telling like this, it is indicated, that all his "worldly" blemish were removed, and he attained all types of happiness too. By using the words "body of Lord Mukunda", it is described that, through embracing the holy body of our Lord Shri Mukunda, Yudhishtira attained the "bliss" (Aananda) of "Moksha" (liberation) too! In this way, on the destruction of all his "sins", he began to experience the most exalted bliss of our Lord (Paramaananda). Both in his eyes and the body, both inside and outside, he felt great "felicity and mirth", and through all this, his "worldly infatuation" ended totally.

As Yudhishtira was the best of all deserving persons, a description of his "attainment" has been given upto now. In comparison to Yudhishtira's actions, Bheema's "actions" are considered as "lower" - as per the next verse.

तं मातुलेयं परिरभ्य निर्वृतो भीमः स्मयन्नेमजवाकुलेन्द्रियः ।
यमौ किरीटी च सुहृत्तमं मुदा प्रवृद्धबाष्पाः परिरिभिरेऽच्युतम् ॥२७॥

VERSE 27 Meaning: "Bheemasena met our Lord Shri Krishna, who is his uncle's son, with a broad smile! Due to this "Darsan", his "senses" got greatly affected,

through the force of our Lord's love! Ārjuna, Nakula and Sahadeva met our Lord Shri Krishna, with great bliss! Due to this, tears of loving joy began to flow out of their eyes."

श्रीसुबोधिनी-संबन्ध एव तस्य हृदये प्रतिभातः तथापि वस्तु-
सामर्थ्यान्निर्वृतिः, भगवत्संबन्धाद्बलाविर्भावे जाते। स्मयन् मन्दहासं कुर्वन्।
ततोधिकारित्वात्प्रेमजवेनाकुलानीन्द्रियाणि यस्य। यमौ माद्रीपुत्रौ, तयोरपि
लौकिकत्वाद्धीमानन्तरं कथमन्। किरीटी अर्जुनः। तत्र चकारः राजधर्ममन्यधर्म
च समुच्चिनोति। परिष्वङ्गे हेतुः सुहृत्तममिति मुदा। प्रवृद्धबाष्पा इत्यविचारे।
भगवांस्त्वच्युत इति न कापि तस्य क्षतिरित्यनुमोदनं सूचितम् ॥२७॥

प्रेमकार्यं निरूप्य लौकिकं कृत्यमर्जुनादीनां निरूपयति अर्जुनेनेतिद्वाभ्याम्।

SRI SUBODHINI: Even then, Bheema and others saw the aspect of their family "relationship" only, with our Lord! But due to the glory of our Lord, they forgot about this factor, and attained the most exalted bliss by having the "Darsan" of our Lord. The reason was that, due to the immediate Divine presence and relationship with our Lord, they got, now, the Divine strength and blessings. Bheema was smiling softly, when he met our Lord Shri Krishna. But being "deserving" of having the "Darsan" of our Lord, in his inside mind, the love for our Lord arose instantly and due to this, his senses got intensely affected! Nakula and Sahadeva, being both "Loukik" (worldly) have been referred to, after reference is made to Bheema and also Arjuna. The word "Cha" (and) used here denotes the "duty of the king", and "the other duties". The reason for this meeting with our Lord is cited, as our Lord Shri Krishna was their "bosom" friend and hence, this meeting took place, in an atmosphere of great joy. They all shed tears of loving joy. This expresses, that they were not "thinking" at all

— as they were all in the grip of love and bliss. OUR LORD IS BY HIMSELF ACHYUTA (WHO HAS NO DECLINE AT ANY TIME). Hence there was no decline for Him, in dealing with this situation, and the Lord approved the meeting of Bheema and others. This is indicated.

After describing the actions of Arjuna and others, the other “worldly” actions are being described through the next 2 verses.

अर्जुनेन परिष्वक्तो यमाभ्यामभिवादितः ।

ब्राह्मणेभ्यो नमस्कृत्य वृद्धेभ्यश्च यथार्हतः ॥२८॥

VERSE 28 Meaning: “Our Lord met Arjuna and embraced him. Nakula and Sahadeva did “prostrations” to our Lord. Later our Lord did “prostrations” to the Brahmins and other elders, as appropriate.”

श्रीसुबोधिनी—समस्यालिङ्गम्, कनिष्ठौ चेदभिवादनम्, अतः अर्जुनेन परिष्वक्तः यमाभ्यां चाभिवादितः। ततो भगवान् भीमादयो ज्येष्ठा इति तान् सर्वानेव नमस्करोत्याह ब्राह्मणेभ्यो नमस्कृत्य वृद्धेभ्यश्चेति। यथार्हतः यथायोग्यतः। ॥२८॥

SRI SUBODHINI: Usually, “embracing” is done with “equals”; the younger people do “prostrations”; as per this tradition, as Arjuna was of equal age to our Lord, our Lord met Arjuna, by embracing him. Both Nakula and Sahadeva were younger, hence, both of them did “prostrations” to our Lord. Bheema and others were elderly to our Lord. Our Lord did “prostrations” to them. Our Lord did “prostrations” also to the old persons. All these actions were done by everyone, as appropriate.

मानितो मानयामास कुरुसृज्जयकैकयान् ।

सूतमागधगन्धर्वान् बन्दिनश्चोपमन्त्रिणः ॥२९॥

VERSE 29 Meaning: "After accepting the reception and honour given by the Kauravas, our Lord, later honoured the Kauravas, the Pandavas and the Kaikayas, in turn. Later, the courtiers, the Māgadh singers and the court jesters were honoured by our Lord."

श्रीसुबोधिनी—सर्वैर्मानितः सर्वानेव मानयामास। 'ये यथा मां प्रपद्यन्ते' इति लौकिकभावेन प्रपन्नान् लौकिकभावं बोधयतीति निरूप्यते। कुरवः सृञ्जयाः कैकयाश्च सात्त्विकादिभेदा इव त्रिविधा निरूपिताः। बन्धुत्वोपजीवकानुक्त्वा विद्योपजीवकानाह सूतमागधगन्धर्वानिति। गन्धर्वा गायकाः, उपमन्त्रिणः परिहासकर्तारः समीचीनाः ॥२९॥

ततो भगवता मानिताः भगवन्तं मानयामासुरित्याहुर्मृदङ्गेति।

SRI SUBODHINI: Everyone honoured and respected our Lord, and our Lord also reciprocated in the same way. As per our Lord's words in the Gita (I respond to My devotee in the same way, through which the devotee surrenders to Me), the Lord reciprocated, on the basis of "worldly" ways, to those, who had greeted Him, in the "worldly" way! The Kauravas, Srujjaya and the Kaikayas are of three kinds (Satwiks etc.). After describing those, who were our Lord's relatives, mention is made of those, who live by their knowledge (Vidhya). The Sulas, the Maagadhas, the singers, the courtiers and the court jesters were also honoured, as appropriate.

Later, after being honoured by our Lord, they all began to honour Him. This is being described through the next verse.

मृदङ्गशङ्खपटहवीणापणवगोमुखैः ।

ब्राह्मणाश्चारविन्दाक्षं तुष्टुवुर्नृतुर्जगुः ॥३०॥

VERSE 30 Meaning: "At that time, the musical and percussion instruments of Mridanga, conch, Dolak,

Veena, Panava and Gomukha began to be played; the Brahmins started to sing the "praise" of our Lord; the devotees began to dance, and the Brahmins following the tradition of the Saama Veda, began to sing the Saama Veda Manthras."

श्रीसुबोधिनी-चकारात् क्षत्रियादयोपि। अरविन्दाक्षमिति दृष्ट्यै-
वाप्यायिताः। ज्ञानिनस्तुष्टुवुः। भक्ता ननृतुः, जगु, कर्मिणः सामगाः
॥३०॥

दर्शनस्थानकृत्यमुपसंहरन्नग्रिमकृत्याह एवं सुहृद्भिरिति।

SRI SUBODHINI: Through the use of the word "Cha" (and), it is indicated, that our Lord was honoured by the warrior class and others also. By using the word "of lotus eyes" (of the Lord), it is explained, that our Lord made everyone completely happy, through His "eyes" only. The wise and knowledgeable Brahmins honoured our Lord through the singing of His "praise". The devotees made the Lord happy through their dancing and also expressed their love for Him! The Brahmins wedded to the path of "action" (Karmakāndhi), honoured our Lord through chanting the Saama Veda Manthras.

After concluding the events, which took place in the place of our Lord's "Darsan", the subsequent actions are being explained through the next verse.

एवं सुहृद्भिः पर्यस्तः पुण्यश्लोकशिखामणिः ।
संस्तूयमानो भगवान्विवेशालंकृतं पुरम् ॥३१॥

VERSE 31 Meaning: "Our Lord, who is the jewel in the crown of devotees of eternal fame, whose "praise" was being sung by all the citizens, accompanied by His friends, entered the city, which was fully beautified and decorated."

श्रीसुबोधिनी-एवंभूतैः सुहृद्भिः पर्यस्तो व्याप्तस्तैरेव संस्तूयमानः पुरमविशत्। भगवतो महतो नगराद्बहिरेव स्थातुं युक्तं कथमन्तःप्रवेशनमिति शङ्कां वारयति पुण्यश्लोकशिखामणिरिति। पुण्यश्लोका युधिष्ठिरादयः तेषां शिखामणिर्मुकुटमणिः। भगवतः प्रवेशाभावे कोपि पुण्यश्लोको न प्रविशेदिति तदनुरोधेन प्रार्थनया प्रविष्ट इत्यर्थः। भगवत्त्वादनन्यत्वम्, सर्वैरेव स्तूयमानत्वात् लज्जा। सर्वानुमोदनार्थं विशेषणमलंकृतमिति ॥३१॥

भगवत्प्रविष्टं पुरं वर्णयति द्वाभ्यां संसिक्तेति।

SRI SUBODHINI: In this way, our Lord entered the city, surrounded by His best friends and being “praised” by all of them! Perhaps, it was better or appropriate for the Lord to have stayed outside the city? Why did He go into the city? Our Shri Mahaprabhuji removing this doubt, says, that if the Lord had not entered into the city, no virtuous or noble person will go inside the city or stay there. Even Yudhishtira and other noble persons also will not stay inside the city. Hence as prayed for by Yudhishtira and others, our Lord went inside the city. Our Lord is the Lord of the Universe. Due to this, there is nothing, or no one else as the “other”, outer or inner, outside or inside! i.e. there is no division for our Lord, as He is the Lord, who has become this entire Universe. EVERY THING IS HE ONLY. Even then, as everyone was “praising” Him, from both inside and outside, the Lord thought it not to be appropriate to enter the city without any “bashfulness”! Through the beautiful and special decoration of this city, it is indicated, that everyone welcomed our Lord’s entry into the city.

Our Lord was entering the city and, through the next two verses, the “beautification” of the city is described.

संसिक्तवर्त्म करिणां मदगन्धतोयै-

श्चित्रध्वजैः कनकतोरणपूर्णकुम्भैः ।

मृष्टात्मभिर्नवदुकूलविभूषणस्र-

गन्धैर्नृभिर्युवतिभिश्च विराजमानम् ॥३२॥

VERSE 32 Meaning: "The streets inside the city were sprinkled with the fragrant "Ruttish" fluid of the elephants. Flags of pictures, Torans made of gold and pots filled up with water were kept in the houses. There was an extraordinary brilliance due to all these decorations. Refreshed and enthused after a bath, the male and the female citizens, wore new clothes and bedecked themselves with garlands and fragrant substances. All of these added to the beauty and brilliance of the city."

श्रीसुबोधिनी-करिणां मदगन्धतोयैः संसिक्तवर्त्मेति अधो वर्णितम्। कनकतोरणैः पूर्णकुम्भैश्चेत्युपरि। मध्ये वर्णयति मृष्टात्मभिरिति। मृष्टा उद्धर्तनादिभिः शोधिताः आत्मानो देहा येषां, नवानि दुकूलानि स्रजो माला गन्धाश्च येषां एतादृशैर्नृभिर्युवतिभिः स्त्रीपुरुषैर्विराजमानमिति साधारणपुरुषाणां शोभा निरूपिता। प्रसिद्धपुरुषाणां तु पुरमेव शोभाकरम् ॥३२॥

साधारणं पुरं वर्णयित्वा राजगृहात्मकं वर्णयति उद्दीप्तेति।

SRI SUBODHINI: The "earth" (ground) is being described, that, on them, the "Ruttish" fluid, was sprinkled to add to the fragrance. The houses in the city had Torans made of gold and the upper portions of the house had big coloured flags, and water pots were kept beautifully painted and arranged. The male and female citizens were bedecked with new clothes, after taking a bath. They were adding to the brilliance of the city with their garlands of flowers, and sandal paste. Such a

beautiful sight was seen by our Lord, when He entered the city.

After describing the "ordinary scenes" of this city, through the next verse, the "palace of the king", and the city thereof are being described.

उद्दीप्तदीपवलिभिः प्रतिसद्यजाल-

निर्यातधूपरुचिरं विलसत्पताकम् ।

मूर्धन्यहेमकलशै रजतोरुशृङ्गै-

र्जुष्टं ददर्श भवनैः कुरुराजधाम ॥३३॥

VERSE 33 Meaning: "Inside the city, every house was seen brilliant and beautified through lamps and flower bowers; through the openings of the windows, the sweet fragrance of beautiful Dhooop and other fragrant substances were coming out; each and every house was decorated through beautiful flags and all of them had "golden" Kalash (pots) on the top portion! There were, in the lower portion, small "peaks" made of silver, decorating the houses. In this way, there were so many royal palaces in this capital city of the king of the Kurus. The Lord saw all this!"

श्रीसुबोधिनी-राजगृहाः सर्वे भोगस्थानभूता इति तत्र उद्दीप्ता दीपा वलयश्च पुष्पमण्डलानि पूजासाधनानि भवन्ति। प्रतिसद्य सर्वेष्वेव गृहेषु ये जाला गवाक्षाः तन्मार्गेण निर्याता ये धूपास्तै रुचिरम्। विलासयुक्ताः पताका यस्मिन्। सात्त्विकराजसतामसोत्कर्षो निरूपितः क्रमेण पदत्रयेण। गृहाणां स्वाभाविकोत्कर्षमाह मूर्धन्येति। गृहमूर्धनि स्थितैः हेमकलशैः, राजतानि उरु शृङ्गाणि च तैर्जुष्टं सेवितम्, ज्ञापकत्वेन तानि स्थितानि। अयमर्थः। भगवान् दूरादेव दीपविशेषैः पताकाभिः सुवर्णकुम्भैः राजतशृङ्गैश्च राजगृहमिदमिति ज्ञातवानिति ॥३३॥

ततः पुरं प्रविष्टस्य भगवतः प्रकारान्तरेण स्वरूपं वर्णयितुं तत्रत्यानां औत्सुक्यमाह प्राप्तं निशम्येति।

SRI SUBODHINI: All the royal palaces were places of great joy and happiness. All of them had very bright lamps and lights and bowers of flowers were kept in all places. Both of these, viz. the lamps and the flowers, were the ingredients for doing worship, and hence they were kept there. The openings of the windows of each home, now, brought out very fragrant “Dhoop” and they were all looking so beautiful due to this. There were huge flags seen fluttering in these houses (as if they were playing). Through these three “ingredients”, the Satwika, Rajasik and the Tamasik “joy” are described. Now a description of the “natural” and “joyful” three items of these palaces is being given. On the top of the homes, there were “golden” pots (Kalash) fixed. Below them, (in the houses) there were big “peaks” made of silver, through which these houses were easily identified as the royal palaces. The purport of telling like this is, that our Lord knew, from a distance, that these houses were of the royal princes — from the big flags, golden “pots” and the peaks of “silver”!

Afterwards, our Lord, who had entered into the city, is now being described in a different way, by telling about the enthusiasm and joy of the citizens (on seeing our Lord), through the next verse.

प्राप्तं निशम्य नरलोचनपानपात्र-

मौत्सुक्यविश्लथितकेशदुकूलबन्धाः ।

सद्यो विसृज्य गृहकर्म पतींश्च तल्पे

द्रष्टुं ययुर्युवतयः स्म नरेन्द्रमार्गे ॥३४॥

VERSE 34 Meaning: “Our Lord Shri Krishna, who has become the “drinking” vessel of the bliss of nectar

of beauty, had come into the city, so that the eyes of all the citizens could drink the nectar of our Lord's beauty! On hearing that such a beloved Lord has come, young women, gave up their work at home leaving their husbands, who were still asleep, on their bed. With the knots of their clothes and their hairdo having got loosened, and very eager to get the "Darsan" of our Lord, they all came into the Rajpath."

श्रीसुबोधिनी-नराणां यानि लोचनानि लावण्यामृतसारज्ञानयुक्तानि तेषां लावण्यामृतपानं भगवान्पानपात्रं यत्रत्यं रूपामृतं चक्षुषि पिबन्ति। ततो रूपदर्शनेन उन्मथिताशयानां देहवैक्लव्यमाह औत्सुक्येति। दर्शने दर्शनानन्तरं वा या उत्सुकता औत्सुक्यं तेन विश्लथिताः केशदुकूलयोर्बन्धा यासाम्, केशबन्धापगमे मनोवैक्लव्यम्, दुकूलबन्धापगमे देहकाश्यम्, अन्तर्बहिःक्लेशो निरूपितः। ततः पूर्वावस्थायां स्थातुमशक्ताः सद्य एव गृहकर्म पतींश्च तल्पे त्यक्त्वा क्रियाः क्रियाफलानि च त्यक्त्वा नरेन्द्रस्यैव मार्गे राजमार्गे युवतयो भगवन्तं द्रष्टुं ययुः। तल्पे पतीनां निरूपणान्न ते भगवद्भक्ताः। राजा तु भगवत्संमुखं गत इति पतिगृहेभ्यः राजमार्ग एव श्रेष्ठ इति तत्रैव निविष्टा येन भगवान् दृश्येतेत्यर्थः। गृहाः कर्माणि पतयश्चेति वा। तामसादिभेदास्त्रयः त्यागार्हा एव अर्थाद्राजमार्गे गुणातीत एव भवति ॥३४॥

अत एव तत्र गतानां भगवद्दर्शनं जातमित्याह तस्मिन्निति।

SRI SUBODHINI: The eyes of the humans have the knowledge about the nectar of beauty. Our Lord is the "receptacle", "(Pātram)" which enables one to drink this nectar of beauty through one's eyes! — as the "humans" are capable of drinking the bliss of our Lord's beauty only through their eyes! This factor made them very eager to have the "Darsan" of our Lord. Their minds' intense longing influenced their bodily reactions. The knots of their clothes and the hairdo opened automatically. The opening of their "hairdo" made their

mind disturbed, and the opening of the knots in the clothes, indicated that they had become more "slim" due to the intensity of their love for our Lord. In this way, the "stress", which they felt both inside and outside of them, has been described. As they became incapable of doing any more work at home, they gave up their home work and their husbands at home (thus giving up their "actions" and the "fruits" thereof). These young ladies came into the Rajpath, for the sake of having the "Darsan" of our Lord. As the husbands were not devotees of our Lord, they were left behind by them, in their "bed" only! If they were devotees of our Lord, they would have also come to have the "Darsan" of our Lord!

The king had gone to receive our Lord. Hence these ladies decided, that it is better to have the "Darsan" of the Lord, in the royal path. They sat there, so that they can get "better" Darsan of our Lord. The house, household duties and the husband are three kinds of "Tamas" etc. and hence they are fit to be renounced or given up. Hence they considered the "royal path" as being "beyond the three qualities" (Gunaatita) as OUR LORD WILL BE SOON COMING OVER THERE. (Due to this, the royal path has become "beyond the three qualities" (Gunaatita)!)

Due to this reason only, those who had come there with so much eagerness, got the "Darsan" of the Lord. This is explained, as per the following verse.

तस्मिन्सुसंकुल इभाश्चरथद्विपद्भिः

कृष्णं सभार्यमुपलभ्य गृहादिरूढाः ।

नार्यो विकीर्य कुसुमैर्मनसोपगुह्य

सुस्वागतं विदधुरुत्समयवीक्षणेन ॥३५॥

VERSE 35 Meaning: "Many eager ladies, got up on to the uppermost portion of their houses, and sat there, for getting the "Darsan" of the Lord. They began to shower flowers on getting the "Darsan" of our Lord Shri Krishna, in the midst of the four-fold army and His principal wives. They now embraced the Lord, through their mind, and welcomed Him with their eyes, and soft loving smile."

श्रीसुबोधिनी—चतुरङ्गसेनासंकुले तस्मिन् मार्गे सभार्य भगवन्तमुपलभ्य गृहाधिरूढाः सत्यः आरोहदोषपरिहाराय कुसुमैर्विकीर्य विवाहमिव कृत्वा पश्चान्मनसोपगृह्य उत्सम्यवीक्षणेन हासपूर्वकनिरीक्षणेन सुष्ठु स्वागतं विदधुः, सर्वनिरूपणेन ह्यपराधक्षमा। तत्र विधानपूर्वकं भगवन्तं परिगृह्य प्रमाणविरोधं परिहृत्य आत्मानं भगवति योजयित्वा प्राप्तं भगवन्तं पूरितमनोरथं पूर्णमनोरथाः हासेनाधिकरतिं दास्याम इति सूचयन्त्यः मोहयन्त्यो वा ततः साभिलाषं भगवन्तं सम्यगागतमिति सन्माननां कृतवत्य इत्यर्थः ॥३५॥

एवं भगवति स्त्रीणां भावमुक्त्वा पुरुषाणां भावमाह तत्र तत्रेति।

SRI SUBODHINI: Our Lord was majestically walking, surrounded by the four-fold army and His principal wives on the royal path. The ladies saw this magnificent spectacle and began to shower flower petals on our Lord! — as if there was a marriage to take place! These ladies had perched themselves on top of their houses, and this "blemish" -(of having sat like this), as our Lord was "down", and they were all sitting "up" — was removed through the showering of these flowers. They also indicated, that they had sat there only with a view to welcome our Lord in this way! Later they embraced our Lord, through their minds and got His "Darsan" with a smiling face. In this way, they gave a "beautiful" reception and welcome to our Lord! They asked, through this reception, for the "forgiving" of their

“offences” too. The purport of doing this is that, they could not, through “prostrations” receive and welcome our Lord, as per the traditional “rules” (Vidhi). Hence they had to do “amends” for this offence. They all now merged their “Aatma” in our Lord, and got fully satisfied with their inner most desires. Through their “smiles”, perhaps, they were indicating to our Lord, that they would offer at His feet, a higher “bliss and love”, despite the fulfillment of their desires! They were, alternately, trying to “infatuate” our Lord, and as they loved Him, intensely, they seem to tell Him, “Oh Lord! It is very nice of You to have come.” In this way, they received Him with honour and love.

Thus, after describing the “Bhāva” (attitude) of the ladies of Indraprastha, the “Bhāva” (attitude) of the “males” is being told by the next verse.

तत्र तत्रोपसंगम्य पौरा मङ्गलपाणयः ।

चक्रुः सपर्या कृष्णाय श्रेणीमुख्या हतैनसः ॥३६॥

VERSE 36 Meaning: “These sinless citizens, the business class consisting of important artisans and traders, brought auspicious materials, in their hands, everywhere, and came near to our Lord, and began to welcome and worship our Lord, with fragrant substances and others.”

श्रीसुबोधिनी-पौराः पुखासिनः सर्व एव कृष्णस्य सपर्या पूजां चक्रुः। श्रेणीमुख्यानां विशेषमाह एकशिल्पोपजीविनः वणिग्विशेषाः श्रेणीमुख्याः ते भगवता तत्तच्छिल्पसहिता विशेषतो दृष्टाः सर्वात्मना हतैनसो जाता इत्यर्थः। मङ्गलद्रव्ययुक्तपाणित्वं तु समानमेव, सपर्या गन्धपुष्पादिभिः ॥३६॥

एवं सर्वैः सभाजनमुक्त्वा स्त्रीभिः कृतं मुकुन्दपत्नीनां पुनराह ऊचुरिति।

SRI SUBODHINI: Everyone in the city, began to do the worship of our Lord. There were sculptors, who were living through this profession, and these "special artisans" are termed here as "important ones". Our Lord saw them in a "special way", along with their works of art, through which, all their sins were destroyed. All of them were carrying "auspicious" materials to welcome our Lord, in their hands! They, who were all equal, worshipped our Lord, with all fragrances and auspicious materials.

In this way, everyone honoured and worshipped our Lord. The ladies, now, welcomed and honoured our Lord's wives — as per the following verse.

ऊचुः स्त्रियः पथि निरीक्ष्य मुकुन्दपत्नी-

स्तारा यथोडुपसहाः किमकार्यमूभिः ।

यच्चक्षुषां पुरुषमौलिरुदारहास-

लीलावलोकलयोत्सवमातनोति ॥३७॥

VERSE 37 Meaning: "Our Lord was seen making His wives "brilliant", like the stars are illuminated by the full moon! On seeing them, the ladies of Indraprastha began to speak to each other that, "It is so very wonderful, that these ladies have done such holy actions (Punya), that our Lord himself has blessed the eyes of these ladies, with His sweet soft and noble smile and is looking at them with His "Bhāva" (nature) of Leela, and through this, the Lord is blessing them with bliss and joy continuously."

श्रीसुबोधिनी-स्त्रीत्वभक्तत्वाविशेषेऽपि एता एव धन्या न तु वयम्।
यद्यपि वयमुपरि तथापि भगवान् भूमौ समागत इति भूमिरेव स्वर्ग इति
निरूपयन्त्यो दृष्टान्तमाहुः तारा यथोडुपसहा इति। 'देवगृहा वै नक्षत्राणि'

इति श्रुत्या तासामिन्द्रियाणां देववद्भोगाधिक्यं सूचितम्। केन धर्मेणायमर्थः प्राप्त इति तासां विमर्शनमाहुः किमकार्यमूभिरिति। ननु किमाश्चर्यं बह्वीनामेव तथाभावादित्याशङ्क्य तासां सर्वोत्तमफलभोगमाह यच्चक्षुषामिति। यासां चक्षुषां भगवान् स्वयमुत्सवमातनोति। भगवानेव सर्वकर्तेति किमाश्चर्यमिति शङ्कां वारयितुं भगवति विशेषमाह पुरुषमौलिरिति। न हि पुरुषोत्तमः स्त्रिया उत्सवं संपादयति तथा सत्युत्तमत्वमेव चिन्त्यं स्यात्। तत्रापि उदारो यो हासः सर्वेषामनायासेन सर्वपुरुषार्थदाता, तत्सहितो यो लीलावलोकः पूर्णसर्वपुरुषार्थोपि भक्तिज्ञानसहितः, उदारो गुणः त्रयाणां च हासलीलावलोकानां तेषामपि या कला नैपुण्यातिशयः तेन स्वसर्वस्वेनापि तासां नेत्राणामुत्सवं करोतीति तासां महती स्तुतिः ॥३७॥

पुरवासिनां कृत्यमुक्त्वा अन्तःपुरवासिनामाह अन्तःपुरजनैरिति।

SRI SUBODHINI: "Though we are both "females", and are also "devotees" of our Lord, these wives of the Lord are indeed "lucky and fortunate". We are not as "fortunate" as they are! Though, we are sitting on top of these houses and the Lord is walking by foot, on the ground, this earth is the "veritable heaven" only." They are giving an example to prove this — like the stars get illumined, through the presence of the brilliance full moon! The Vedas say that these "stars are the houses of the celestial deities" — through this, these ladies say, that these wives have great "bliss" from our Lord, at all times.

What has these ladies done as "Punya" (good deeds) which has got them, this exalted status and fortune? Have they attained this, through the intensity of their love for our Lord? These ladies now speak of their "bliss" in this way. They say, that the Lord is blessing them with "bliss" (Aananda) through their "eyes". OUR LORD IS THE "DOER" OF EVERYTHING. Hence is there anything surprising on this? These ladies, removing all

these doubts, say that OUR LORD HAS ALL THE BEST QUALITIES AND FEATURES, AS HE IS THE "BEST" AMONG EVERYONE! (PURUSHAMOULIHI) — SHRI PURUSHOTHAMA - He confers on everyone, without any effort, all the 4 goals of one's life! Our Lord's noble sweet smile coupled with His "Leela" filled "looks", not only confers all the 4 goals of life, but also blesses the devotee with both Bhakthi (devotion) and "Jnana" (spiritual knowledge). Through these "two", the Lord is making the "eyes" of these ladies very happy by giving His "entire self"! Hence this is an exalted "Stuti" (praise) done by these ladies on the "sweet smile" and "Leela-filled looks" of our Lord, which by themselves confer the highest bliss (Paramaananda).

After describing the welcome and reception given by the citizens, the "welcome" given at the inner quarters (by those living there) of the royal palace, is being described through the next verse.

अन्तःपुरजनैः प्रीत्या मुकुन्दः फुल्लोचनैः ।

ससंभ्रमैरभ्युपेतः प्राविशद्राजमन्दिरम् ॥३८॥

VERSE 38 Meaning: "The persons of the inner-quarters of the king's palace, with their eyes filled with love and devotion, with great éclat and enthusiasm, came to receive our Lord Shri Krishna, and began to welcome and honour Him, with their hospitality. Later the Lord entered the royal palace."

श्रीसुबोधिनी—अन्तःकरणेन्द्रियशरीराणि तेषां भगवत्पराणीति वक्तुं विशेषणत्रयम्। प्रीत्या फुल्लोचनैः ससंभ्रमैरिति संभ्रमो देहधर्मः। एवं सर्वभावैः प्रपन्नैरभ्युपेतः सन् राजमन्दिरं प्राविशत् ॥३८॥

समाननाया अविच्छेदं वक्तुं पृथादिकृतं समानमाह पृथा विलोक्येति।

SRI SUBODHINI: The inner mind of the persons inside the royal palace, their senses and bodies — all these three were devoted to our Lord. With a view to explain, their “devotion and love” for our Lord, three “special features” of their behaviour are described. (1) With great joy (Preetya), (2) with love filled eyes and (3) enthusiastic and eager _ (Sambhrama — pertains to the “bodily” actions). In this way, all of them had “Sarvaatmabhava” (seeing the Lord everywhere) and had also fully surrendered to our Lord. All of them now came before our Lord. and our Lord in turn, honoured in this way, went inside the royal palace, along with them.

The “honour” and welcome given by Pritha (Kunti) and others are described through the next verse.

पृथा विलोक्य भ्रात्रेयं कृष्णं त्रिभुवनेश्वरम् ।

प्रीतात्मोत्थाय पर्यङ्गात्सन्नुषा परिष्वजे ॥३९॥

VERSE 39 Meaning: “Our Lord Shri Krishna is the Lord of all three worlds! Even then He is My brother’s “son”. Hence, seeing Him, Pritha (Kunti) became very pleased, and she got up from her bed, and came along with her daughter-in-law to receive and meet our Lord.”

श्रीसुबोधिनी—भ्रातृपुत्रोपि कृष्णस्त्रिभुवनेश्वरः महान् संबन्धीति प्रीतात्मा सती सन्नुषा पर्यङ्गादुत्थाय परिष्वजे महति लज्जाभये भवतः ते च परित्यज्य परिष्वङ्गाज्जातिदेहधर्मनिवृत्तिः। पर्यङ्गादुत्थायेति सुखसाधान-परित्यागः। सन्नुषेति निरन्तरत्वम्। अन्तःकरणप्रीत्या दोषाभावपूर्वकं सर्वगुणा निरूपिताः। पर्यङ्गस्थितिः भगवत्कृपां सूचयति। भगवदर्थं गृहकार्ये स्थिताया विकलाया वा पर्यङ्गे स्थितिः। एतावदेव तयोः कृत्यं प्रेम्णा विकलयोर्नाधिकम् ॥३९॥

ततो गृहागते भगवति राज्ञः कृत्यमाह गोविन्दमिति।

SRI SUBODHINI: The son of her brother is the "Lord of the three worlds". He is a great and exalted relative! Due to this, Kunti became blissful, and got up from her seat and came along with her daughter-in-law. Though, bashfulness and fear also arise in meeting up with great and exalted noble personages, these were given up by them, and they met our Lord, thus exhibiting that they had got over their consciousness and bondage as "female" and "as bodies" only! By getting up from their "seats", it is shown and indicated that, one should give up "cozy comfortable" positions and materials, if our Lord's "Darsan" is desired. By bringing along her daughter-in-law, it is indicated, that everyone should be enabled to meet our Lord i.e. a householder should not meet the Lord alone i.e. the Lord is available only to those, who have given up their houses and having become alone! WHAT IS REQUIRED IS LOVE FOR OUR LORD IN ONE'S INNER MIND. By explaining about the joy and satisfaction, in the mind of Kunti, her "blemish free" character and virtues are emphasized. It is a sign of our Lord's grace, that He blesses His devotee with the comforts of being able to sit on a bed or seat! i.e. one should occupy a comfortable seat or bed, after getting tired of household works only for the sake of our Lord. In this way, both Pritha and her daughter-in-law were now full of love for our Lord, and they came and received Him.

The action of the king himself is now being described through the next verse.

गोविन्दं गृहमानीय देवदेवेशमादृतः ।

पूजायां नाविदत्कृत्यं प्रमोदोपहतेन्द्रियः ॥४०॥

VERSE 40 Meaning: “The Lord of all the other deities, our Lord Shri Govinda was thus welcomed and brought to the palace. At this time, king Yudhishtira became so very blissful (all his senses were filled up with bliss). He now lost his moorings, as to how to do our Lord’s worship, despite the fact, that he had great honour and respect for our Lord! (i.e. He did not know as to how to do our Lord’s worship and welcome).”

श्रीसुबोधिनी—देवमात्रेऽपि गृहागते महती पूजा कर्तव्या भगवांस्तु देवानामपि देवः तस्मिन्नप्यागते स्वयमेव गृहानानीय पूजायां कर्तव्यायां आदरे विद्यमानेऽपि सति कृत्यं कर्तव्यं नाविदत्। भगवद्व्यतिरेकेण तस्यान्यत्र पूजासाधने दृष्ट्यभावात्। बलान्चित्तप्रेरणे वैकल्यसंभवात् न पूजाज्ञानम्। प्रमोदेन च उपहतानीन्द्रियाणि सुखासक्तानि न क्रियायां प्रवर्तन्त इत्यर्थः
॥४०॥

एवं सर्वेषु प्रेम्णा विकलेषु सत्सु भगवत्कृत्यमाह पितृष्वसुरिति।

SRI SUBODHINI: “Even when a “celestial deity” visits one’s home, one is expected to do “special Pooja” (worship). Our Lord is the Lord of all the other Lords! On His visit, the greatest of all the “worships” should be done. Now, Yudhishtira had brought the Lord of the Universe, by escorting Him, to his palace. Although he was eager to worship and had great respect for our Lord, he did not know as to how exactly, he should worship the Lord. The reason for this was, that the king was so much concentrated in his mind on the Lord Himself and nothing else mattered to him, now, like as to how to do His worship and the various ingredients required for His worship etc. (i.e. His mind was fully in our Lord at all times). If he were to force his mind to concentrate on the details of the worship, then, there was the possibility of his mind getting disturbed. Hence, Yudhishtira lost all

his knowledge about the way to do worship of our Lord. He had attained ineffable bliss on the visit of our Lord to his home and his "senses" now got totally "attached" to this bliss. The senses, which are attached to bliss and happiness cannot properly undertake to do actions.

In this way, all the people were in a state of bliss, due to the love they had for our Lord. Then, whatever our Lord did, is explained through the next verse.

पितृष्वसुर्मरुस्त्रीणां कृष्णश्चक्रेभिवादनम् ।

स्वयं च कृष्णया राजन्भगिन्या चाभिवन्दितः ॥४१॥

VERSE 41 Meaning: "Our Lord prostrated to His "aunty" and the wives of elderly persons. Draupadi and Subhadra prostrated to our Lord Shri Krishna."

श्रीसुबोधिनी—येन भगवच्चरित्रेण मोहकेन तेषां सावस्था दूरे भवति अन्यथाग्रिमकार्यं न स्यात्। तच्चरित्रमाह। स्वापेक्षया ज्येष्ठानां स्त्रीणां पितृष्वसुश्च भगवानभिवादनं चक्रे। ततस्तानां देहधर्मयुक्तानां स्वयं चेति। स्त्रीत्वैकगृहत्वैकगोत्रत्वादिभिः सर्वा एकभावमापन्ना इति वृद्धनमस्कारेऽप्यन्या-सामपि देहधर्मसंबन्धः। कृष्णा द्रौपदी। भगिनी सुभद्रा चकारादन्या अपि ॥४१॥

ततो भगवत्पत्नीनां पूजामाह श्वश्रूवेति।

SRI SUBODHINI: All the persons had attained a deep sense of joy and bliss, caused by the infatuating nature of our Lord's stories, Leelas and presence. As this "infatuation" will prevent the events, which have to take place, as per the will and desire of our Lord, our Lord himself acted on this, now by going swiftly to do "prostrations to the elderly women (wives of elderly persons) and to His own "aunty" (Kuntidevi). Later our Lord greeted everyone as appropriate. Draupadi and His own sister Subhadra and "others" (the word "Cha" (and)

indicates this) came there, and did "prostrations" to our Lord.

The reception and worship accorded to the wives of our Lord is described through the next verse.

श्वश्र्वा संचोदिता कृष्णा कृष्णपत्नीस्तु सर्वशः ।

आनर्च रुक्मिणीं सत्यां भद्रां जाम्बवतीं तथा ॥४२॥

कालिन्दीं मित्रविन्दां च शैव्यां नाग्नजितीं सतीम् ।

VERSES 42 and 42½ Meaning: "Through the inspiration of her mother-in-law, Draupadi worshipped, in the traditional way, our Lord's wives viz. Rukmini, Sathyabhama, Bhadra, Jaambavati, Kaalindi, Mitravinda, Laxmana and Naagnajitee (or Satya). In this way, all the eight principal queens were worshipped by Draupadi, in every way.

श्रीसुबोधिनी-पृथया संप्रेषिता कृष्णा। सर्वशः सर्वप्रकारेण, कृष्णपत्नीरर्चयामास। तुशब्देन न्यूनाधिकभावेन पूजा निवारिता। समुदायेन पूजां निवारयितुं प्रत्येकं नामान्यमाह रुक्मिण्यादिपदैः। सत्या सत्यभामा, शैव्या लक्ष्मणा, नाग्नजित्येव सती सत्या। एवमष्टमहिष्यो नाम्ना निरूपिताः ॥४२½॥

षोडशसहस्राण्यवशिष्टानि एकभावापन्नत्वात् समुदायेनाह अन्याश्चेति।

SRI SUBODHINI: Kunti sent Draupadi to do the worship, and she did the worship of the wives of Sri Krishna, in all ways. The word "TU" (But) has been used to denote, that everyone was worshipped in an "equal" way and no "difference" was made as "high or low" and each of them was worshipped individually (and not jointly). That is why, all the names have been given individually here e.g. Rukmani, Sathyabhama, Bhadra, Jaambavati, Kaalindi, Mitravinda, Laxmana and Nagnajeeti

(alias "Sathya"). In this way, the names of the 8 important queens have been told and Draupadi did their worship in all appropriate ways!

The 16,000 wives remained. All of them have one type of "Bhava" or nature. Their names are not given. Their worship was done as a "big group" and this is mentioned in the next verse.

अन्याश्चाभ्यागता यास्तु वासःसङ्मण्डनादिभिः ॥४३॥

VERSE 43 Meaning: "All other wives of our Lord, who had come with Him, were also worshipped through offerings of clothes, garlands and ornaments etc."

श्रीसुबोधिनी—किं बहुना प्रद्युम्नादिपत्योपि याः काश्चन समागताः
ताः सर्वा एव वासःसङ्मण्डनादिभिः आनर्चेतिसंबन्धः ॥४३॥

तात्कालिकं पूजाविशेषमुक्त्वा राज्ञः स्थिरं कृत्यमाह सुखं निवासयामासेति।

SRI SUBODHINI: Of what use can be to tell more? Not only the 16,000 wives of our Lord were worshipped; the wives of Pradhyumna and others,, who had also come along, were all worshiped through the offerings of clothes, garlands and ornaments.

After describing this "worship", the "actions" done by the king Yudhishtira are being described, through the next verse.

सुखं निवासयामास धर्मराजो जनार्दनम् ।

ससैन्यं सानुगामात्यं सभार्यं च नवं नवम् ॥४४॥

VERSE 44 Meaning: "The "Dharmaraaja" (Yudhishtira) also, on a daily basis, made all of them, viz. our Lord, His army, His followers and the queens, reside and live with newer and newer comforts and conveniences, in his palace."

श्रीसुबोधिनी—वस्तुतस्तु सुखरूपं भगवन्तं स्थापयित्वा स्वयं सुखी जात इत्यर्थः। जनार्दनमविद्यानाशकम्। यथैव भगवतो मनः प्रीतिर्भवति तथा स्थापितवान्। न केवलं भगवतः किंतु सर्वेषामित्याह ससेन्यमिति। भगवतश्चत्वार्यङ्गानि सैन्यं सेवकाः अमात्या भार्याश्चेति। तत्सहितं प्रत्यहं नवं नवं यथा भवति ॥४४॥

एवं सर्वभावेन सेवायां क्रियमाणायां लौकिकधर्माभिनिविष्टे राजनि भगवता यत्कृत्यं तदाह तपयित्वेतिद्वाभ्याम्।

SRI SUBODHINI: In reality, Yudhishtira, became very blissful, as the Lord was staying with him! The Lord's name has been given as "Janaardana" — to indicate, that our Lord destroys the "ignorance" (Avidhya) of His devotees. In the way, the Lord will become happy and pleased, ,Yudhishtira, made such arrangements for our Lord's comfort and convenience. Not only he looked after our Lord, but he made arrangements for everyone viz. our Lord's four-fold army, servants, ministers, His wives and others. Every day, he provided for newer and newer conveniences and comforts, and all of them lived in joy and comfort.

Thus, after having served in every way, our Lord conferred benefits and blessings on this righteous "worldly" king — as per the following two verses (to fulfill the "royal" duties of Yudhishtira).

तर्पयित्वा खाण्डवेन वह्निं फाल्गुनसंयुतः ।

मोचयित्वा मयं येन राज्ञे दिव्या सभा कृता ॥४५॥

VERSE 45 Meaning: "Our Lord Shri Krishna, took Arjuna with Him and gave as "food", to the Lord of fire (Agni) the Khandava forest, and pleased him! Maya was got released and Maya made a "supernatural" assembly for the king (Yudhishtira)."

श्रीसुबोधिनी—देवेष्वग्निः प्रधानभूत इति खाण्डवेन तमादौ तर्पयामास।
 दैत्याधिपतिं मयं च मोचयामास। एवं देवासुररूपाणीन्द्रियाणि स्वाधिदैविकतर्पणेन
 तृप्तानि सन्ति युधिष्ठिरं सर्वथा लौकिकवैदिकभावेन तर्पयिष्यन्ति। दैत्यभागस्य
 शीघ्रफलत्वज्ञापनस्य मयकृतोपकारमाह येन मयेन राज्ञे दिव्या सभा कृतेति।
 क्त्वाप्रत्ययान्तयोः उवासेत्यनेन संबन्धः ॥४५॥

न केवलं कृत्यैव तं सुखीचकार किंतु स्थित्यापीत्याह उवासेति।

SRI SUBODHINI: Among the celestial deities, the Lord of fire (Agni) is the most important deity. Hence our Lord made the offering of "food" to the Lord of fire (Agni) by allowing "fire" to burn the entire "Khāṇḍava" forest. The Lord of fire became very happy through this. Then "Maya" was saved by our Lord and Maya, made a "supernatural assembly hall" for king Yudhishtira. In this way, the "celestial" and the "Demonic" senses became happy through their "Divine and celestial" deities' happiness (i.e. our Lord), and now they will confer the "worldly" and "celestial" blessings on king Yudhishtira (i.e. His aims will be fulfilled and his desires will get satisfied). The demons get pleased very quickly, and also bless the devotees with the "due" results. Like, when the demon Maya was released by our Lord, and he got pleased, he immediately made a "supernatural" assembly hall with a view to express his "gratitude".

Not only did our Lord make them happy through His "actions", but He made all of them pleased by staying there with Yudhishtira — as per the next verse.

उवास कतिचिन्मासान्नाज्ञः प्रियचिकीर्षया ।

विहरन्नथमारुह्य फाल्गुनेन भटैर्वृतः ॥४६॥

VERSE 46 Meaning: "Our Lord went with Arjuna in the chariot, taking along with Him, warriors of repute, and relaxing Himself - in these countless ways, our Lord

desired to please king Yudhishtira, and for this, our Lord stayed at Indraprastha for many months.”

श्रीसुबोधिनी-कतिचिन्मासानिति कार्यान्तरमकृत्वा राज्ञः प्रियार्थं निरन्तरं राजसन्निधान एवोवास मासचतुष्टयमिति विमर्शः भगवतः शयनकाल एव तादृश इति। निर्बन्धेन स्थितिं वारयति विहरन् रथमारुह्येति। तत्रत्यान् स्वकीयांश्च प्रीणयन्निति वक्तुं फाल्गुनेन भटैर्वृत इत्युक्तम्। फाल्गुनस्तत्रत्योपलक्षकः। भटाः स्वकीयाः उभयैर्वृतः। वेष्टनेन निरन्तरं सर्वेषां सुखदानं निरूपितम् ॥४६॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-दीक्षितविरचितायां दशमस्कन्धविवरणे एकसप्ततितमोऽध्यायः ॥७१॥

SRI SUBODHINI: Our Lord stayed at Indraprastha for 4 months, without doing any major “work”, and completely at ease and rest, with a view to only please Yudhishtira. These four months are usually our Lord’s “resting and sleeping” time! Was our Lord, forced to stay there, reluctantly, due to the pressure of desire of Yudhishtira? Not at all! Answering this, our Shri Mahāprabhuji says, that the Lord relaxed Himself by going on the chariot rides. Not only He was making the king happy, but everyone who lived there and all others, who belonged to Him, were all pleased through our Lord’s actions and gestures! He took Arjuna and other warriors with Him and went on a “relaxing” spree. Through the use of the word “Phaalguna” (Arjuna,) everyone there, with our Lord, have been referred to. The word “Bhata” (servant or warrior) indicates the Lord’s own people, who had come from Dwaraka. The specific reference, in this verse, for “having taken along with Him”, indicates, that the Lord made all of them happy and conferred immense joy to all of them!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 71th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं द्विसप्ततितमोध्यायं ॥

CHAPTER 72, CANTO 10, SRI BHĀGAVATAM.

निरोधः सात्त्विकानां हि सगुणानां निरूपितः ।

धर्मप्रसङ्गे शुद्धानां तेषां दुःखं निवार्यते ॥१॥

KĀRIKA 1 Meaning: "Upto now, the Nirodha conferred on the "Sātwika" persons of the "Saguna" (with attributes) nature has been described. Now, during the sacrifice, the removal of sorrow of these purified "Sātwika" devotees, was done."

त्रयोविंशे जरासंधवधः क्लेशहरो महान् ।

निरूप्यते यतः सर्वसात्त्विकाः सुखिनोऽभवन् ॥२॥

KĀRIKA 2 Meaning: "In this chapter, the killing of Jarasandha will be described. This "killing" will remove the plight of great sorrow to everyone, and also lead to the happiness and joy of all Sātwika devotees."

त्रिविधाः सात्त्विकाः प्रोक्ता राजानो यादवास्तथा ।

पाण्डवाश्च ततस्तेषु द्वयोरिष्टो वधः स्फुटः ॥३॥

KĀRIKA 3 Meaning: "The Sātwika persons are of 3 types. (1) The king. (2) The Yadavas. (3) The Pandavas.

Out of these three, for 2 persons/groups, the “death” of Jarasandha is desirable. This fact comes out clearly.”

पाण्डवानामिष्टतायै प्रसङ्गोप्यत्र रूप्यते ।

भक्तानां कर्मिणां चेत्स्यादिष्टं मागधनाशनम् ॥४॥

तदैव नाशनं युक्तं ब्रह्मण्यस्य दयावतः ।

ब्राह्मणस्याप्यालभनं यज्ञार्थं हि निरूप्यते ॥५॥

KĀRIKAS 4 and 5 Meaning: “For the purpose of satisfying the “desired objects” of the Pandavas, a description is made of the events which happened (for this purpose). If the “death” of Jarasandha is desired by even the devotees and other devoted to “actions” (Karma), then only, it is appropriate to “kill” a compassionate person, who was also devoted to the Brahmins (i.e. Jarasandha). In the Vedas, for the purpose of conducting a “Yagna” (sacrifice), the killing of a “Brahmin” also has been approved (referred to).”

ब्रह्मण्ये तत्र को मर्षः क्षत्रिये विमुखे हरेः ॥५१/५॥

पूर्वाध्यायान्ते स्वगृहे भगवन्तं सुखेन स्थापितवानित्युक्तम्। ततो यदर्थं स्थापनं तद्विज्ञापनार्थं प्रसङ्गमाह एकदा त्विति द्वाभ्याम्। साधारणा-साधारणसंबन्धिसहभावभेदात्।

KĀRIKA 5 ½ Meaning: Is there, then, any blemish on the warrior, who destroys the person, though devoted to the Brahmins, but is against our Lord Sri Hari? (i.e. Jarasandha)

In the previous chapter, towards the end, it was told that the emperor Yudhishtira had made our Lord stay very comfortably in his palace. Later, with a view to pray to our Lord, on the main purpose/work of His visit, through the next 2 verses, the same is given expression to. The purport of speaking in 2 verses is that, there are

two types of the “ordinary” and the “extraordinary” “Bhāva” or “natures” involved (in the “task being referred to).

श्रीशुक उवाच—

एकदा तु सभामध्य आस्थितो मुनिभिर्वृतः ।

ब्राह्मणैः क्षत्रियैर्वैश्यैर्भ्रातृभिश्च युधिष्ठिरः ॥१॥

आचार्यैः कुलवृद्धैश्च ज्ञातिसंबन्धिबान्धवैः ।

शृण्वतामेव चैतेषामाभाष्येदमुवाच ह ॥२॥

VERSES 1 and 2 Meaning: “Shri Sukadeva said, “One day the king Yudhishtira was seated amidst the group, consisting of sages, Brahmins, warriors, businessmen (Vaishyas), brothers, Gurus, elders of the Kuru clan, relatives — friends and others. Then, he got up in the middle of this assembly and began to say this, addressing all the members of this assembly.”

श्रीसुबोधिनी—एकान्ते विज्ञापनमभिमाननिवर्तकं न भवतीति संभावनायां सर्वसंनिधानं निरूप्यते। एकदा शुभलग्ने, तुशब्दः कालान्तरसंनिधानं वारयति। आस्थित उत्थितः। धर्मार्थमेव विज्ञापनमिति ज्ञापयितुमादौ मुनीनां सहभावः। अन्ये साधारणा ब्राह्मणाः त्रयो वर्णाः क्रमेण निरूप्यन्ते। शूद्रस्तु यज्ञे अनवक्लृप्तः। भ्रातरो भीमादयः, चकारादुर्योधनादयश्च ॥१॥ आचार्या द्रोणादयः, कुलवृद्धाः भीष्मादयः, ज्ञातयोन्ये गोत्रजाः। संबन्धिनो विवाह्याः। बान्धवा दूरस्थाः सर्व एव। तद्द्वारा तत्स्त्रीणामभ्यनुज्ञा सिद्धेति न कस्यापि परोक्षता। सर्वे सावधानाः शृण्वन्त एव स्थिताः। एवकारेण व्यासङ्गो निवार्यते चकारेणानुद्दिष्टानामपि। आभाष्ये हे कृष्ण स्वामिन्नित्युक्त्वा। एवमभिमान-परित्यागः आश्चर्यायेति हेत्युक्तम् ॥२॥

विज्ञापनमाह क्रतुराजेनेति।

SRI SUBODHINI: Yudhishtira, in the middle of the assembly, in the presence of everyone, prayed to our Lord,

for the sake of performing the “Yagna” (sacrifice). This action shows Yudhishtira’s utter lack and absence of “ego”! If there was even a little trace of “ego”, he would have prayed to our Lord, when the Lord was alone! The prayer was made to our Lord, at an auspicious time (by the word “one day” (Yekada). The word “Tu” (but) negates that this “time” was not inauspicious! This prayer to our Lord was made for the sake of performing a “righteous action” (Dharmakaarya). To emphasize this factor, reference, in the first instance has been made to the sages, and later to the ordinary Brahmins and the three castes; the “Sudras” are not permitted to do sacrifices. The word “brothers” (Bhrātara) refers to Bheema and others. The word “Cha” (and) refers to Dhuryodhana and others also.

The word “Acharya” (Guru — teacher) refers to Drona and others. The “older” persons referred to here denotes Bheeshma and others. The word “relatives” (Jnaati) denotes to those relatives, who are born in a different “Gotra” (family lineage). The word “relatives” also denote those, to whom daughters have been given in marriage and taken also. It also means “distant” relatives. By taking their approval, it is indicated, that their wives also have approved this sacrifice. Yudhishtira was eager not to hide this desire from anyone. Everyone began to listen to him with full attention. He was interested to tell about this sacrifice only, and he did not have any other attachment or desire. The word “Cha” (and) denotes, that even those, whose names have not been referred to in this verse, were also listening to what Yudhishtira spoke. The word “Abhashya” (words which should not be spoken) used in this verse, indicates that Yudhishtira uttering the holy names of our Lord

viz. "Oh Lord Shri Krishna! Shri Govinda! Oh Lord!, with a view to express his humble and low nature. The word "Ha" has expressed "wonder" also.

Through the next verse, Yudhishtira does his prayer.

युधिष्ठिर उवाच—

ऋतुराजेन गोविन्द राजसूयेन पावनीः ।

यक्ष्ये विभूतीर्भवतस्तत्संपादय नः प्रभो ॥३॥

VERSE 3 Meaning: "Shri Yudhishtira said, "Oh Lord Shri Govinda! The "Raajasooya" Yagna (sacrifice) is hailed as the "king of all sacrifices". In this sacrifice, I am desirous of worshipping your sacred powers and manifestations! Hence, Oh Lord! may I pray to You to make this happen and succeed."

श्रीसुबोधिनी—गोविन्देति संबोधनमिन्द्र एव यष्टव्य इति मर्यादा-स्थापनार्थम्। यथा राजा पुरुषाणां तथा राजसूयो यज्ञानामिति ऋतुराजत्वम्। यद्यपि नारदेन त्वां यक्ष्यतीत्युक्तं तथापि सर्वरूपस्य परिच्छेदः समायातीति भगवदंशानामेव विभूतिरूपाणां देवानां यागं निरूपयति पावनीस्तव विभूतीर्यक्ष्य इति। पावनीरित्याधिदैविकीः दैत्यसंबन्धव्यावृत्त्यर्थं वा। तत्तस्मात् तद्वा यजनं नोस्माकं संपादय। सामर्थ्याय संबोधनम् ॥३॥

ननु भगवद्भक्ता न किंचन वाञ्छन्ति 'पुसां किलैकान्तधियाम्' इति शास्त्रानुसारेणापि भगवदीयानां कार्यसिद्धिः तत्कथं प्रार्थनेत्याशङ्क्याह त्वत्पादुके इति।

SRI SUBODHINI: By hailing our Lord as "Govinda", it is indicated, that our Lord is deserving to be worshipped during the sacrifice done for the sake of Indra. "Oh Lord" You are Indra. Hence I am not going to worship anyone else". A question may arise now, that during a sacrifice, one may have to do the worship of other deities also? Answering this, it is said, that

Narada has already told, that worshipping the Lord would also mean worshipping of our Lord's various forms also!" Hence I will worship all the various manifestations of your sacred forms and powers only". In this way, the worship of all others were negated. The word "sacred" (Paavani) used here indicates, worshipping of our Lord's Divine manifestations only, and nothing "demoniac" will be worshiped. Like the king of the human beings is called as an "emperor", in the same way this "Raajasooya" sacrifice is hailed as the "king" of all sacrifices. "Hence, Oh Lord! May I pray to You to make this sacrifice of mine, a grand success. As you are the "Prabhu" – the Lord of the Universe, You are all capable i.e. omnipotent!"

True devotees of our Lord never ask our Lord for anything! Why? All the "tasks" of these sincere devotees of our Lord get done automatically. Then why did Yudhishtira pray for this? This is answered through the next verse.

त्वत्पादुके अविरतं परि ये चरन्ति

ध्यायन्त्यभद्रनशने शुचयो गृणन्ति ।

विन्दन्ति ते कमलनाभ भवापवर्ग-

माशासते यदि त आशिष ईश नान्ये ॥४॥

VERSE 4 Meaning: "Oh Lord Sri Padmanabha! Oh Lord of the Universe! Those devotees, who are pure and sacred, continuously serve your Paadukas (the shoes of our Lord), through their "body", as these "Paadukas" destroy every type of sorrow! They meditate on these, which adore your holy feet, through their mind, praise their glory, through their words, and also attain "liberation". If any of the devotee is desirous of attaining the

joy and comfort of this world, Oh Lord! You fulfill these desires also! Those unfortunate persons, who do not perform service or meditation, do not attain or achieve anything."

श्रीसुबोधिनी—यद्यपि कायवाङ्मनोभिस्त्वां प्रपन्नाः नैतादृशं वाञ्छन्ति, तथापि यदि वाञ्छन्ति तदा प्राप्नुवन्तीति सिद्धान्तः। तेषां सहजं फलं निरूपयति ये त्वात्पादुके भक्तिमार्गानुसारेण परिचरन्तीति कायिको व्यापारो निरूपितः। ध्यायन्तीति मानसः। चित्तमस्थिरं योगव्यतिरेकेण कथं ध्यानसिद्धिरित्याशङ्क्य वारयितुं विशेषणमाह अभद्रनशने इति। पापवशादेव चाञ्चल्यम्। ध्यानार्थमुद्यतस्य प्रथमस्मरणेन पापनाशो उत्तरोत्तरस्मरणसिद्धिः, ततः शुचयो गृणन्ति तेन कायिकान्यव्यापारनिवृत्तिः सर्वपापक्षयः शुद्धिः तेषां प्रसङ्गादुक्ता। अतस्ते भवस्यसंसारस्यापवर्गं समाप्तिं विन्दन्ति। ननु कर्मज्ञानाभावे कथं भगवद्भजनमात्रेण प्रमाणाभ्यनुज्ञाभावात् भवापवर्ग इत्याशङ्क्य संबोधनमाह कमलनाभेति। भुवनकोशात्मकं कमलं नाभौ यस्य, एतत् प्रवर्तित एव सर्वोऽपि संसार इति एतत्परिचर्यायां न प्रमाणाभ्यनुज्ञापेक्षेति भावः। ते यदि बहिर्मुखाः सन्तः बालपुत्रवदाशिष आशासते लौकिकीर्वैदिकीर्वा तदा त एव विन्दन्ति। अन्ये तु कर्मादिभिः क्लृप्तमेव प्राप्नुवन्ति नाक्लृप्तमिति भावः। 'एकन्तधियाम्' इत्यत्रान्तर्निष्ठा एव गृहीता इति न विरोधः। प्रथमप्रवृत्तस्यैव धनादिहरणमन्यथा सर्वसेव्यता न स्यात् ॥४॥

ततो लोके ये स्वोत्कर्षं वाञ्छन्ति भक्ताः सन्तः भक्तिमार्गोत्कर्षार्थं वा तेषामानुगुण्यं भगवता कर्तव्यमित्याह तद्देवदेवेति।

SRI SUBODHINI: "Those devotees, who surrender to You, through their body, word and mind do not ever ask of You anything". THE RULE IS THAT IF A DEVOTEE PRAYS FOR ANYTHING, THEN THE LORD GIVES HIM/HER THE DESIRED OBJECT". These "surrendered" devotees attain the "results" without any difficulty, and this is being explained. "Those who worship your Paadudas, as per the rules and traditions of this path of Bhakthi" — by telling like this, the

“activity” of the body is described.” Those who meditate on your Paadukas — by telling like this, the action of the “mind” is described! Usually the “mind” is fleeting and ever-changing! How can anyone do proper meditation without the “Yoga” techniques? With a view to remove this doubt, it is said, that “Oh Lord! your Paadukas destroy the sins of the devotees. The “mind” is disturbed and wavering only due to one’s “sins”. On the destruction of these “sins”, the “wavering” nature of the mind will automatically come to an end. This will make the “mind” stable and still, and “meditation” on our Lord will become easy! When one puts efforts to do meditation, at first, through the remembrance of the Paadukas of our Lord, all his sins get destroyed,. Then, on the destruction of his “sins”, step by step and progressively, he is able to attain constant “remembrance” of our Lord and in this way, he gets purified and sacred. Due to this, he serves our Lord, through his body, word and mind, and this devotion removes attachment to all other “worldly and self-centred” actions! All his actions get purified totally, and all the sins get mitigated (destroyed). In this way, these devotees attain the end of their “Samsara” (of the cycle of births and deaths). In other words, the disease of “birth and death” gets cured!

Now a question arises. In the absence of proper performance of “duties” and “Jnāna” (spiritual knowledge) the mere “worship” and “Seva” of our Lord, being not cited as evidence, in the scriptures, how can this devotee end his cycle of “births and deaths”? Answering this, it is said, that our Lord is “Padmanabha” — the Lord from whose “navel”, the lotus flower has emerged — i.e. Oh Lord! in your “navel”, the entire Universe is present, in the form of a “lotus”. When this “lotus”

begins to function, then only all the actions of this Universe take place! Hence, there is no necessity for a "proof" or "order" required to serve our Lord! Even those, whose mind is "externally" oriented, and they desire, like the younger son, (ignorant and foolish) for attaining "worldly or Vedic" objects/blessings, these persons also attain what they desire. All others attain "very little" only, through their attachment to Karma (action) etc. These persons never attain total fulfillment.

The verse containing the words "of one exclusive intellect, desiring to attain our Lord only" has emphasized the necessity for this "internal discipline" of the mind! In fact, our Lord is known to take away the "wealth" of His devotees only, who enter into the path of Bhakthi (devotion). If the Lord were to take away (deprive) the wealth of "everyone", then everyone will not be able to do "Seva" at all times!

In this world, even though one has become a devotee of our Lord, if he also desires for his own happiness or desires greatness for this path of Bhakthi on his attaining happiness or glory for oneself — it is said here, that it is our Lord's "duty" to fulfill these desires. This is told, through the next verse, by Yudhishtira.

तदेवदेव भवतश्चरणारविन्द-

सेवानुभावमिह पश्यतु लोक एषः ।

ये त्वां भजन्ति न भजन्त्युत वोभयेषां

निष्ठां प्रदर्शय विभो कुरुसृञ्जयानाम् ॥५॥

VERSE 5 Meaning: "Due to this, Oh Lord of all Lords! Let this Universe see for itself, the glory of doing "service" (Seva) to your lotus feet! Oh Lord! kindly show to this Universe the results of Thy disciplined loving

worship by your devotees, and of those, who are not devoted to You or serve You!

श्रीसुबोधिनी—तथापि कस्यचिद्वधं सर्वात्मा न करिष्यतीत्याशङ्क्य संबोधनं हे देवदेवेति। अनेन दैत्यवधोभिप्रेत इति सूचितम्। तत्तस्मात्कारणात्। अस्योत्कर्षस्य केवलबहिर्मुखविषयत्वादयुक्तकथनत्वमाशङ्क्य लोकप्रतीत्यर्थ-तामाह भवतश्चरणारविन्दसेवानुभावमिह लोकः पश्यत्विति। ननु राज्यवद्राजसूयसिद्धावपि कथमेतद्भक्तस्यैव नान्यस्येति ज्ञायते तत्राह ये त्वां भजन्तीति। ये पाण्डवादयस्त्वां भजन्ति ये वा शिशुपालदुर्योधनजरासंधादयः त्वां न भजन्ति तेषामुभयेषां निष्ठां फलपर्यवसानं त्वमेव दर्शय। मरणमानभङ्गवञ्चितत्वादयः विमुखेषु, कीर्तिधनधर्मादयः सेवकेष्विति। तान् सर्वान् सङ्क्षेपतो निर्दिशति कुरुसृञ्जयानामिति। सृञ्जयवंशः द्रुपदस्य, अतस्तत्पक्षपातेन पुष्टा इति कुर्वाख्यातिं परित्यज्य पाण्डवाः सृञ्जयाख्यातिमेव मन्यन्ते। तेन कौरवाः धार्तराष्ट्राः विमुखाः, सृञ्जयाः पाण्डवा भक्ता इति। अनेन स्वस्य मात्सर्याभिनिवेशः सूचितः ॥५॥

नन्वेतदल्पदेवानां परिच्छिन्नमतीनामेव कार्यं न ममेत्याशङ्क्य, सत्यं परं भक्तानुरोधेन कर्तव्यमिति प्रार्थयन्नाह न ब्रह्मणः इति।

SRI SUBODHINI: Even then, as our Lord is the "Aatma" of everyone, He will not "kill" anyone! This doubt is removed through the use of the addressal in this verse to our Lord as "Devadeva" (Oh Lord of all other Lords). In other words, the Lord is hailed as the Deity behind all the other deities! He is not the presiding deity of the demons, and hence our Lord can destroy these wicked demons. Yudhishtira had this view only, and hence he has addressed the Lord, in this way! Due to this reason, as those who are "externally oriented" only will have this sort of "glory and happiness" (i.e. this is their subject) will it be that this sort of "glorification" of our Lord is not appropriate? This doubt also is removed by telling that "Oh Lord! I have described like this

only, for showing to this world, that let this Universe see the glory of worshipping your lotus feet!" (i.e. only for the glory of the Lord, one's own welfare and happiness are referred to as "results" for having worshipped our Lord).

As Yudhishtira has got the kingdom, being a Bhaktha (a devotee), he will also attain success in the performance of this Raajasooya Yagna, as he is a devotee! Perhaps a "non-devotee" may not get this blessing? How can we understand or know the actual truth? Answering this, it is said, here by Yudhishtira, that the Pandavas have been always "serving" our Lord and persons like Sisupaala, Duryodhana and others did not serve our Lord at all! What will be the "result" for these two types of persons! Yudhishtira is praying to our Lord to show the "results" of both — of a "devotee" and also of a "non-devotee" i.e. the Lord himself should manifest the results of both! In other words, those, who do not serve or worship our Lord should even die and suffer, or they should loose their name and honour, or they may get cheated — these sort of "negative" results would visit such persons. On the contrary, he, who is a servant of our Lord, would attain fame, wealth and righteous conduct (Dharma). Yudhishtira explains all this in a very summarized manner. The family lineage referred to, in this verse, viz. "Srinjaya" belong to Drupada (father of Draupadi), and Yudhishtira accepts fame from the family of Srinjaya, by giving up the fame of being belonging to the family of Kuru. Due to this, the children of Dhritarashtra viz. the "Kauravas" are not devoted to our Lord at all (neither do they serve Him), and the Pandavas are totally devoted to our Lord. Through this, Yudhishtira shows that there is indeed rivalry between the Pandavas and the Kauravas.

If the Lord were to say to Yudhishtira that this “divided intellect” is part of the celestial deities, and not of “His” own (i.e. the Lord is above all this), Yudhishtira replying to this, says that, “Oh Lord! whatever You say is truthful. But You have to do this task on being prayed for by the devotees. In this way, he prays to our Lord, through the following verse.

न ब्रह्मणः स्वपरभेदमस्तिव स्यात्

सर्वात्मनः समदृशः स्वसुखानुभूतेः ।

संसेवतां सुरतरोरिव ते प्रसादः

सेवानुरूपमुदयो न विपर्ययोऽत्र ॥६॥

VERSE 6 Meaning: “You are the Para Brahman! Due to which, You have an equal vision for everyone! You always revel in and experience your self-evident bliss! Due to this, You have no one as “your’s” or “not your’s” (i.e. mine and others). You do not have this “divided” intellect. But, like the Kalpataru, the Divine wish-fulfilling tree fulfills the desires of it’s servants, in the same way, Oh Lord! You also fulfill the desires of your surrendered devotee! Due to this, there is no “blemish or distortion” in your conduct! These devotees attain those “results” as deserved by them, and as per their service only. In this, never a “difference” is made by You, in any way.”

श्रीसुबोधिनी—भगवान् स्वार्थं चेत्कुर्यात्तदैवं न कुर्यात्, अन्यार्थत्वे त्वन्येच्छानुसारेणैव कर्तव्यम्। अन्यथा भगवतः पुरुषार्थसाधकत्वं न स्यात्। प्रथमपक्षमङ्गीकृत्याह तव ब्रह्मणः सर्वसमस्य यद्यपि स्वपरभेदमतिर्नास्ति तथापि तव स्यादेव भक्तानुरोधादिति, न भवेदिति विध्यर्थता वा। स्वपरभेदमतिः त्रिविधानां भवति ये देहात्मभावेन परिच्छिन्नाः ततो भोगसिद्ध्यर्थं विषयेषु विषमदृष्टयः ततो विषयसुखभोक्तारः। भगवांस्तु नैवविध इति विशेषणत्रयं,

सर्वात्मनः समदृशः स्वसुखानुभूतेरिति। अन्यार्थत्वे तु तत्त्वे एतादृशस्यापि विषयकार्यकर्तृत्वं सद्दृष्टान्तमाह संसेवतामिति। सुरतरुः स्वभावत एव तथा। तथा भगवानपि, भगवद्धर्माभिव्यक्तिरेव सर्वत्रेति स धर्मोऽस्मदर्थे प्रकटीकर्तव्य इति भावः। धर्मिणि तु दोषो न भविष्यति धर्मानुरोधे, अतः सेवानुरूपमुद्योस्तु। अतोत्र धर्मिसंबन्धाभावान्नविपर्ययः ॥६॥

भगवांस्तु तेन स्वान्तरो दोषो निरूपित इति संतुष्टः सन् चिकीर्षितस्य गुणरूपत्वं वदन्नभिनन्दति सम्यगव्यवसितं राजन्निति।

SRI SUBODHINI: If our Lord did anything for "His sake" (i.e. for Himself) only, then he will not undertake to do such acts as "killing" etc. If He has to do these actions, for the sake of others, then it is necessary to do such actions, as per the desire of these "others" i.e. He is forced to do in this way! If the Lord were not to do like this, then people will talk and comment, that the Lord does not have enough "strength" to fulfill these tasks!

Yudhishtira is now telling that, our Lord is the Absolute "Para Brahman", who has the "equal and same" vision for everyone, and who has no bias or attraction for "His own" or "of others" (mine and thine)! He does not have this type of intellect. Even then, Yudhishtira says that, the Lord has to become like this, for the sake of His devotees or as prayed for by His devotees. For "becoming" like this, for the sake of His own devotees, there is no rule or "procedure" for our Lord!

Usually, again, three types of persons get this "divided intellect" of "mine and thine".

(1) Those who regard their "body" as the "Aatma", and due to this, always regard "everybody" else as different from oneself.

(2) Those, who are deeply attached to sensual and material pleasures and delights.

(3) Those, who, with a view to attain the pleasures of the senses, regard objects/persons and materials as very "real".

Our Lord does not have the above "outlook" at all. Due to this, our Lord has three "special virtues" (Gunas). They are:

- (1) He is the "Aatma" of everyone.
- (2) He has "equal and same" vision for all.
- (3) He always revels in His own "Aananda" (bliss) only.

Now, our Lord, with the above 3 special "qualities" cannot even think of doing something "injurious" to anyone. Even then, the Lord for the sake of others, is seen to do "injurious" actions! An example is given here by Yudhishtira, to make us understand this clearly. The celestial wish-fulfilling tree viz. Kalpataru, always fulfills totally, whatever desire is expressed by it's servants or votaries. Due to this, no one can blame this Kalpataru for any action, which may affect anyone else, due to the "wishes" being granted. Why? IT IS THE NATURE OF OUR LORD TO FULFILL THE DESIRES OF HIS DEVOTEES, AS THE KALPATARU DOES.

In this way, our Lord is hailed here as "Bhagawān" and everywhere, our Lord manifests His qualities as "the Lord of the Universe" only. "Oh Lord! we pray to You, to manifest these "qualities" for our sake". As per the "Seva" (service) done to Him, the Lord manifests His qualities and in this, no "blemish" can get attached to Him! As our Lord, by Himself is not desirous of

achieving any “result”, (benefit) there is no alarm of anything “wrong” happening.

Yudhishtira had expressed his “inner” blemish, and our Lord was very pleased with this. Our Lord now congratulates Yudhishtira for his desire to do this “sacrifice” by explaining the virtues of this sacrifice — as per the next verse.

श्रीभगवानुवाच—

सम्यग्व्यवसितं राजन् भवता शत्रुकर्षण ।

कल्याणी येन ते कीर्तिर्लोकाननुभविष्यति ॥७॥

VERSE 7 Meaning: “Our Lord Shri Krishna said, “Oh king! Your effort to conduct this sacrifice is the “best” one! Oh destroyer of enemies! This world would experience your fame, in the form of immense and auspicious welfare, conferred by this sacrifice on it’s people.”

श्रीसुबोधिनी—प्रकारान्तरेण नेष्टं सिद्ध्यतीति। राजन्निति संबोधनात् राज्ञो बहिर्मुखता युक्तेति सूचितम्। तत्रापि स्वराज्यपरिपालनमात्रतायां तथा न भवेदिति विशेषणान्तरं शत्रुकर्षणेति। एवं कृते धर्मभगवत्प्रीत्यादेरभावात् यत्फलं तन्निर्दिशति कल्याणी येन ते कीर्तिरिति। वधजयादिनापि कीर्तिर्भवति परं सा न कल्याणी पुष्टा च भविष्यतीत्याह लोकाननुभविष्यतीति। ‘यशःश्रियामेव परिश्रमः’ इति पक्षो निरूपितः। ॥७॥

अन्येनापि धर्मेण यशो भवति तथापि राजसूय एव कर्तव्य इति प्रारिप्सितं स्तौति ऋषीणामिति।

SRI SUBODHINI: Without doing this “sacrifice”, whatever is desired will not happen! “Oh king!” Our Lord called Yudhishtira in this way, to indicate, that this “externally-oriented” nature of the king, is indeed appropriate, on this also, as this sacrifice cannot be conducted

just by ruling the kingdom. For this sake, the Lord is hailing Yudhishtira with another “special quality” viz. “Oh destroyer of your enemies”! The king destroys his wicked enemies too. The purport of telling this is that, usually, the kings, along with protecting and ruling the land, take action against wicked enemies also, by destroying them. Due to this, they will not be able to take interest on doing those actions, which would make the Lord happy (i.e. “Seva” to Him) or, in “Dharma” (righteous action)! They do not get a “taste” for this! This again leads them always to be “externally oriented” (Bahirmukha). Though “fame” can be attained through the “victories” and the “destruction of the enemies”, this sort of “fame” will not lead to one’s “real welfare” (Kalyan). Now the Lord said to Yudhishtira, “the sacrifice, which you are now contemplating to do will lead to real welfare and permanent “fame” of the most auspicious and “gracious” nature! The people will experience these virtues and results. Thus our Shri Mahaprabhuji says here that, “these efforts will be crowned with fame and “Shri” (real Divine wealth). [Usually efforts should be put for this sort of “fame and wealth”, which are “everlasting and Divine” in nature!]

If one does other virtuous actions also, he can become “famous”. Even then, only this “Raajasooya” sacrifice should be performed. Our Lord is now “praising” the efforts of those, who are putting efforts to complete this “sacrifice”, through the next verse.

ऋषीणां पितृदेवानां सुहृदामपि नः प्रभोः ।

सर्वेषामपि भूतानामीप्सितः क्रतुराडयम् ॥८॥

VERSE 8 Meaning: “The sages, the celestial deities, the ancestors, the friends, the “Prabhu” (as Kaala = time)

and the human beings are desirous of having this sacrifice conducted, as they are deeply aware of the glory of this king of all Soma sacrifices!"

श्रीसुबोधिनी—राज्ञस्तथा स्वाध्यायनिष्ठताभावात् राजसूयेनैव ऋषयः प्रीता भवन्ति। राजसूयकतुरेव पितर इन्द्रसभायां तिष्ठन्ति, अन्ये तु यमसभायाम्। तथा देवानां साद्यस्कप्रयोगाद् विलम्बाभावाद् विशेषतृप्तिः। सुहृदामपि स्वकीयोत्कर्षहेतुत्वात्, तत्रापि नोस्माकमेव न दुर्योधनादीनाम्। प्रभोः कालस्यापि भूभारहरणहेतुत्वात्। उद्धतहननात्सर्वेषामेव भूतानां ऋतुराङ् राजसूय ईप्सितः। तत्राप्ययं त्वया क्रियमाणाः उत्तमप्रकारत्वान्न तु वरुणादिकृतः ॥८॥

अतः प्रथममेव आरम्भमकृत्वा स्वाधिकारं संपादयेत्याह विजित्येति।

SRI SUBODHINI: The sages and the celestial deities become very happy with those who learn and teach the Vedas and other sciences. The kings lack this "learning". Hence, with a view to make the sages happy, a king does this "Raajasooya" sacrifice. It is said, that the ancestors of the king, who does this "sacrifice" get entitled to sit along with Indra, in his celestial assembly! The ancestors of the king, who does not perform this sacrifice, are able to sit only in the assembly of Lord Yama (Lord of death). The celestial deities also become very happy through the performance of this sacrifice. The friends, who are deeply committed to one's own joy and happiness, also become very happy with this sacrifice. Of course, the friends mentioned here, who will become happy, are all others, except Duryodhana and his group. The word "Prabhoho" (of the Lord) — here the purport of this word is that, the manifestation of the Divine factor of "time" also has happened for the sake of destroying the burden of this earth. On the destruction of these "wicked" persons, this sacrifice makes everyone happy i.e. all beings, and due to this, everyone is eager to have this sacrifice performed

as this sacrifice is the “king of all sacrifices” (Kraturaja). “The way you have contemplated to perform this sacrifice, Oh Yudhishtira!, even Varuna and others have not done”, so said our Lord!

“Thus, before starting of the sacrifice, get the authority to do this sacrifice. Later start this sacrifice”, our Lord told like this, through the next verse.

विजित्य नृपतीन् सर्वान् कृत्वा च जगतीं वशे ।

संभृत्य सर्वसंभारानाहरस्व महाक्रतुम् ॥९॥

VERSE 9 Meaning: “Now conquer all the kings and bring this earth under your control. Then, after making all arrangements, start the performance of this great sacrifice (the Lord told like this to king Yudhishtira).”

श्रीसुबोधिनी—सर्वराजजयाभावे न राजसूयाधिकारः सार्वभौम-
स्यैवाधिकात्। यं च लोका न मन्यन्ते तस्यापि नाधिकार इति अत आह
कृत्वा च जगतीं सर्वमेव वशे। ततो यज्ञसंभाराः आदावेव साधनीया।
अन्यथा यज्ञः संभृतो न भवतीति तत्कालसंभरणेन समारम्भे न सर्वः
समारम्भो भवेदिति। यथा जनने हस्तपादादयः यद्यपि तदा नोपयुज्यन्ते
तथाप्यविकलेनैव भाव्यं तथा संभाराः। तदन्तरमाहरस्व। नित्यमेव भगवद्रूपं
हृदयात् प्रतिमायामिव मूलस्थानात्स्वस्मिन्नाहरणं कर्तव्यमिति भावः।
'तमाहरत्तेनायजन्त' इति पृथङ्निर्देशात्। केचिदारम्भमाहरणमाहुः तत्र श्रौतं
किंतु महातेजो वह्नेः स्वस्थानादाहरणमेव। महाप्रयत्नहेतुमाह महाक्रतुमिति
॥९॥

तत्र दिग्विजये साधनं बोधयति एते ते भ्रातर इति।

SRI SUBODHINI: He only has “authority” to perform the “Raajasooya” sacrifice, who has been able to conquer all the other kings on this “earth”. Hence this is a pre-condition to conduct this Yagna. Hence the Lord told Yudhishtira, “At first, conquer all the kings and

attain “authority” to do this sacrifice. Then, make everyone under your control and hegemony. Without achieving this, you will not get authority to do this sacrifice. After completing these two tasks, collect all the materials required for this sacrifice, without which, also, this sacrifice will not be possible! After the starting of this sacrifice, you should not seek to procure any more materials as this process will nullify the proper conduct of this sacrifice. Like the various limbs of the newly born baby do not function at the time of birth, but all the limbs are already fully made inside the body, before the actual birth, in the same way, before the starting of the “Yagna”, all the required materials should be gathered without any omission. Like, everyday, the Divine form or image of our Lord is invited (for worship) into our mind, in the same way, our Lord’s Divine image, which is permanently stationed in our heart, should be invited, with love and respect, into ourselves (again for worship). Hence, this should be done as provided by the Vedas. In fact, the real provision is that, the “fire of great brilliance” should be brought outside from its due original place only (i.e. one’s heart). This sacrifice is therefore called as “great sacrifice”, as “great efforts” are involved.

To get the “authority” to do this sacrifice, conquests of all territories on all sides are required. This is being explained through the next verse.

एते ते भ्रातरो राजन् लोकपालांशसंभवाः ।

जितोऽस्म्यात्मवता तेऽहं दुर्जयो योऽकृतात्मभिः ॥१०॥

VERSE 10 Meaning: “Oh king! These brothers of your’s have got originated from the Divine parts of the protectors of this Universe! Hence, they will conquer

everyone! He, who has not brought this inner mind under his own “control”, can never hope to “conquer” Me i.e. this person cannot get “control” over Me! But you have brought Me, under your control, through the mastery over yourself!”

श्रीसुबोधिनी—तव एते भीमादिभ्रातरः लोकपालानां वाय्वादीनामंशैः संभवो येषाम्, अनेन देवानां मनुष्यजयः सुगम इति दिग्विजयो निः - संदिग्धो निरूपितः। अनेनैव जगतीवशीकरणं च सिद्ध्यति। राजन्निति संबोधनं भ्रातृणामपि सेवकत्वात्तज्जये स्वजय एवेति सूचयितुम्। यज्ञावेशस्तु मन्त्रादिना न भवति, भगवद्रूपत्वात् स्वतन्त्रत्वाच्च भगवतः। परमन्येनैवोपायेन यदि भगवान् वशे भवति सोपि तवास्तीत्याह जितोऽस्यात्मवता तेऽहमिति। हृषीकेशो हि भगवान् हृषीकाणामत्यन्तजये जितो भवति तद्रूपः। अनेनासिधाराव्रतं कृतमित्यन्यत्र प्रसिद्धम्। ‘सर्वालङ्करणोपेता भार्यैकशयने यदा। शेते संवत्सरं पूर्णं स्वयं पुष्टस्तथाविधः ॥ मनसापि न तां वाञ्छेत् स्पृशन्नपि शिलामिव। असिधाराव्रतमिदं विष्णुप्रीतिकरं महत्’ ।इति॥ इयमेव आत्मवत्ता मर्यादामार्गे। अनेनैव प्रकारेण भगवज्जयः। अकृतात्मभिरजितान्तःकरणैः ॥१०॥

कदाचिज्जयारम्भे भ्रातुः कस्यचिदभिभवे किं कर्तव्यमित्याशङ्कयामाह न कश्चिदिति।

SRI SUBODHINI: “Your borthers like Bheema and others have all got originated from the Divine parts (of Vaayu — wind god) of the protectors of this Universe! Hence, for you all, who represent the celestial deities, conquering the “humans” is not difficult. The Lord told Yudhishtira in this way, to indicate, that there is no doubt of their “conquering” during this victory march! Through this “victory” only, all the “people” will be attracted to you and come under your control, automatically. “Oh king! - through this addressal, our Lord has indicated that “your younger brothers are like your servants — like only (i.e. they will render all types of “Seva”

(service) to you). Hence, their "victory" would mean "your" victory only! The success of a "Yagna" does not take place, only through the "Manthras", as "Yagna" is of the form of our Lord (i.e. symbolic of our Lord). Our Lord is independent and He can be brought under one's "control" only through another strategy or way. "This way (i.e. plan to control "Me") is already with you, through which you have already conquered Me and have brought me, under your control!" This way is – to keep all of one's senses, under one's control! He who is able to succeed in this "way" is the one, who has earned Me by conquering Me. Why? OUR LORD IS KNOWN AS HRISHEEKESA – THE LORD OF THE "INDRIYAS" (SENSES) – I.E. I AM THE LORD OF MY DEVOTEE, WHO HAS ATTAINED "CONQUEST" OVER HIS "SENSES"!" He who has, thus conquered his "senses" (Indriyas) will win over Me, as I am HRISHEEKESA, the master and Lord of the senses!" This sort of way is like walking on the "razors" edge and "Oh Yudhishtira! You have done this. [This reference here, is for a chaste person, who has taken the vow of "chastity" (Bhramacharya). This person keeps a "sword" between him and this wife, to enable him to be very careful in his obedience of chastity. This is indeed very famous!]

This "vow" is being described in this way. He who practices this "vow", pleases Lord Vishnu, and makes the Lord to be under his control. The meaning of the verse quoted by our Shri Mahaprabhuji is as follows.

"The person who is determined to complete his vow of "Asidhāravrata" is expected to be on the same bed with his beautiful wife, fully bedecked and had also slept with

her for one full year. Even then, this person should have the attitude of treating his wife as “a stone image” only, and should never get any desire or temptation in his mind. This sort of vow is very pleasing to our Lord Vishnu. This sort of conquest over “lust” is termed, in the “Maryada” path (orderly scriptural spiritual path) as “being established in one’s own “Aatma” or make our Lord as one’s own! In this way only our Lord is won over! He, therefore, who has not brought his mind under his control, will not be able to conquer our Lord i.e. bring the Lord under his control.

If during this “victory march”, if any of the brothers were to meet with failure – then what should be done? The Lord removes this doubt, through the following verse.

नकश्चिन्मत्परं लोके तेजसा यशसा श्रिया ।

विभूतिभिर्वाभिभवद्देवोऽपि किमु पार्थिवः ॥११॥

VERSE 11 Meaning: “A devotee, who is dependent and surrendered to Me, can never be “humbled or conquered” by brilliance, fame, wealth or any other method in this world, even by the celestial deities! What can then, these kings do? (To the Pandavas who are dependent on Me). Nothing at all!”

श्रीसुबोधिनी-अहमेव परो नियन्ता स्वामी यस्य, तं कोप्यभिभवितुं न शक्तः। अभिभवस्त्रेधा भवति विषयातिक्रमेण शरीरातिक्रमेण यशोतिक्रमेण च। ततो विशेषणत्रयं तेजसा यशसा श्रियेति। तेजोभिभवे तं बिभृयात् मानयेद्वा, यशोभिभवे अकीर्त्या मृत एव, श्रिया अभिभवे मानभङ्गः, साधारणानां त्रयम्। राज्ञां विशेषमाह विभूतिभिर्वेति। यथा आरण्यके घोषयात्रायाम-भिभवार्थमुद्यमः। त्रैलोक्यजयाकाङ्क्षायां त्रिलोकीमपि जीयात् तत्र देवस्यापि जयः प्राप्नोति। तादृशे देवोपि तं नाभिभवितुं शक्त इति वाक्यसंभवः।

पार्थिवो राजा पृथिवीविकारः कथं शक्त इति मत्परत्वान्मज्जयव्यतिरेकेण न तज्जय इति ॥११॥

भगवदाज्ञां प्राप्य तथा कृतवानित्याह निशम्येति।

SRI SUBODHINI: “When I am the Lord of My devotee, and his controller and the ruler, no one is capable of insulting, humiliating or defeating My devotee!” Humiliation or defeat happens in three ways. (1) The materials, (2) the body and (3) for humbling one’s “fame” or good name. Due to this only, three “special factors” of (1) through another’s brilliance (strength), (2) through “fame of another and (3) through “wealth” have been specified by our Lord, for the “defeat” of anyone!

When one’s “brilliance” (strength) is humbled, then the victim is treated as “as good as dead”. Through the loss of “wealth” one loses one’s “honour”. For ordinary persons, in this way, there are three types of “humiliations”. For the kings, a special reference is made here! Like when the Pandavas were residing in the forest, there was an attempt made to “humiliate” them! (But this did not succeed). The Lord says, “He, who is belonging to Me and devoted to Me, cannot be conquered even by a celestial deity. Then, what can these “human” kings do to My devotee? In this way, the devotee, who is lovingly attached to Me only can make Me come under his control i.e. they attain “victory” over Me! Without attaining this “victory” over Me, there is no other “real” victory. HENCE MY DEVOTEE WHO IS LOVINGLY BELONGING TO ME ONLY WINS AND SUCCEEDS EVERYWHERE. NO ONE CAN CONQUER OR HUMILIATE MY DEVOTEE AT ANY TIME!

After getting the “order” of our Lord, Yudhishtira

did, what was told by our Lord. This is told by Shri Sukadeva, as per the following verse.

श्रीशुक उवाच—

निशम्य भगवद्गीतं प्रीत्युत्फुल्लमुखाम्बुजः ।

भ्रातृन्दिग्विजयेऽयुक्लं विष्णुतेजोपबृंहितान् ॥१२॥

VERSE 12 Meaning: “Shri Sukadeva began to say, that on listening to the words of our Lord Shri Krishna, Yudhishtira’s face blossomed and became joyful with love. Our Lord now blessed his brothers, with His own “brilliance and strength”, and enthused with this strength of the Lord, Yudhishtira sent his brothers, for the purpose of making “conquests” over all the territories.”

श्रीसुबोधिनी—गीतं भगवता सर्वेषां श्रुतिप्रियकरं प्रोक्तम्। प्रीत्या उत्फुल्लं मुखाम्बुजं यस्य। प्रीतिः संतोषः चिकीर्षितं सेत्स्यतीति। भगवत्स्पर्शाद्विष्णुतेजोपबृंहिता भ्रातरः। पालकं हि तत्तेजो दैत्यनाशकम् ॥१२॥

प्रत्येकं भगवता तेजःसमर्पितमिति ज्ञापयितुं विभागेन दिग्विजयार्थं प्रेषणमाह सहदेवमिति।

SRI SUBODHINI: The word “Geeta” (song) used in this verse, indicates, what the Lord “sang” i.e. what He told was so “sweet” to be heard through the ears (and loving too). Due to the “love” and the “pleasing” nature of our Lord’s “words”, the face of Yudhishtira blossomed with joy. The word “Preeti” (pleased) denotes, that on hearing the sweet words of our Lord, Yudhishtira became very happy — that “whatever I am desirous of, it is now certain, that the Lord has already willed this to happen i.e. I will be able to complete this sacrifice.” Our Lord touched each of his brothers and blessed them,

with His own “brilliance and strength”. In this way, our Lord leessed them with the “brilliance of Lord Vishnu”. This “brilliance” of our Lord is the “protector”, and can destroy all the demons by a mere will!

For each one of Yudhishtira’s brothers, our Lord gave His own blessing of “brilliance and strength”, and with a view to make us realize this, each of them went for their “victory” journey to a different part of this earth. This is mentioned through the next verse.

सहदेवं दक्षिणस्यामादिशत्सह सृञ्जयैः ।

दिशि प्रतीच्यां नकुलमुदीच्यां सव्यसाचिनम् ।

प्राच्यां वृकोदरं मत्स्यैः केकयैः सह मद्रकैः ॥१३॥

VERSE 13 Meaning: “Endowed and blessed with the brilliance of “warriors”, Sahadeva was ordered to be sent to the southern part, with a view to do his “victory march”! Nakula was sent to the western part; Arjuna was sent to the northern side! And Beema was sent to the eastern side, along with the kings of Matsya, Kekaya and Madra territories.”

श्रीसुबोधिनी—दक्षिणस्यां दिशि जयार्थं सृञ्जयैः क्षत्रियविशेषैः सह, सहदेवमादिशत् स्वदेशात् प्रौढप्रकारेण दिग्विजयः। तथा नकुलं प्रतीच्याम्, अनन्तमुत्तरापथमिति तत्र समर्थोर्जुनः। प्राच्यां जरासंधादयस्तिष्ठन्तीति, सेनाधिक्यं बलिष्ठस्य भीमस्य च प्रेषणम्। कनिष्ठक्रमेण विनियोगो धर्म्यः उत्तमानामेवावशेषात् ॥१३॥

तेषां कार्यसिद्धिमाह ते निर्जित्येति,

SRI SUBODHINI: Our Lord sent now Sahadeva to the southern territories, blessing him, with the “brilliance” of the “warriors”. He was given the order, to move out of his own territory and conquer the entire

southern side and come back victorious! In this way, Nakula was sent to the western side; Arjuna was sent to the northern side, as Arjuna was capable of winning on this side, easily. On the eastern side, there are powerful kings like Jarasandha. Hence, a huge army was enlisted for this, and the most powerful Bheemasena was sent to the eastern side.

This sort of sending of the brothers, our Lord ensured, was done from the smallest of the brothers to the eldest viz. Bheemasena was sent to fight the “strongest” viz. Jarasandha and others, on the eastern side, as Bheema was the only person capable of conquering all these kings over there.

Through the next verse, the “success” of their “march” is explained.

ते निर्जित्य नृपान् वीरा आजहुर्दिग्भ्य ओजसा ।
अजातशत्रवे भूरि द्रविणं नृप यक्ष्यते ॥१४॥

VERSE 14 Meaning: “These warriors conquered all these courageous kings and brought, through their mighty strength, a lot of wealth and materials from all the sides. All these materials and wealth, they gave to king Yudhishtira, their brother, who has no enemies at all.”

श्रीसुबोधिनी—ओजसा स्वपौरुषेण, न तु धर्मार्थं स्नेहेन वा तैर्दत्तम्। नन्वेवं सर्वद्रोहकर्तुः कथं यागाधिकार इत्याशङ्कयामाह अजातशत्रवे इति। आज्ञयैव तथा कृतवान् न तु तस्य हृदये कश्चिच्छत्रुरस्ति। भ्रातृणां वा वैषम्याभावाय, कृषीवलादिव राजभ्यो द्रव्यसमानयनं स्वद्रव्येणैव याग इति। यक्ष्यते अजातशत्रवे इति तादर्थ्यमुक्तम् ॥१४॥

SRI SUBODHINI: The word “Ojasa” is used here to mean, great and mighty personal “effort” i.e. through

their “effort” they brought a lot of materials and wealth. This wealth was not given by the defeated kings out of love or in charity! A doubt may arise now, as to how anyone can still do a sacrifice, with so much “animosity or enmity” from so many kings? This doubt is removed by the use of the word, “an enemy, who is not born” for Yudhishtira i.e. Yudhishtira did not have even a small trace of “hatred” for any of the kings, whose wealth was brought, to conduct this sacrifice, (which was being done for the welfare of this entire world). In fact, all these actions were done only through the “orders” of our Lord and with His full approval.

Now, another question arises, that Yudhishtira does not have hatred in his heart for anyone. But the other brothers can still nurture hatred for them? Answering this, it is said, that all these brothers also did not have any “hatred”. They brought all this wealth from the kings, and gave it to the king Yudhishtira, like an agricultural labourer brings the yield of grain to the owner of the land! In this way, they brought the wealth of the kings, after conquering them. These brothers did not touch any part of this wealth for their own use. They considered this wealth as having been brought for the sake of serving our Lord only.

श्रुत्वाऽजितं जरासंधं नृपतेर्ध्यायतो हरिः ।

आहोपायं तमेवाद्य उद्धवो यमुवाच ह ॥१५॥

VERSE 15 Meaning: “Yudhishtira heard the “conquest” over all the kings, during the “victory march” except that of Jarasandha. This aspect made him worried and anxious. On seeing Yudhishtira worried, our Lord now told the way now (to conquer Jarasandha) which was told earlier by Uddhava.”

श्रीसुबोधिनी—तत्र ब्रह्मण्यं विष्णुतेजो नाभिवतीति जरासंधो न जितः। तस्याप्यजये यागो न भवेदिति नृपतेर्ध्यानं चिन्तारूपम्। पूर्वमेव भगवान् विनियुक्त इति तस्याप्यशक्यभावनया चिन्ता। तथापि तस्यापि दुःखनिवारको हरिः स्वस्मिन् तस्य लौकिको भावो जात इति उपायमेवाह तत्रापि उद्धवो यमुपायमाह। अन्यथा भगवान् कृत्रिमं वेषं न संपादयेत् ॥१५॥

SRI SUBODHINI: He who respects and worships the “Brahmins”, and has been blessed by them (Brahmanya), even the “brilliance” of Lord Vishnu cannot defeat or subjugate him! Hence, Jarasandha was not conquered at all. Till he is conquered, Yudhishtira cannot perform this sacrifice. Due to this reason, Yudhishtira was worried and anxious. Although, he was instructed and appointed by our Lord to perform this sacrifice, after defeating all the “kings”, Yudhishtira was not able to accomplish this and hence, he was worried. OUR LORD SHRI HARI IS THE ONE, WHO REMOVES THE SORROW OF HIS DEVOTEES.

Our Lord, noticed, that Yudhishtira had developed a “worldly” attitude towards Himself, and to help out Yudhishtira now, our Lord told him, the “strategy and plan” to conquer Jarasandha, which was told earlier by Uddhava. Only with a view to put this plan to action, our Lord put on an “artificial” dress on Himself. This was done by our compassionate Lord with a view to relieve the king of his anxiety!

भीमसेनोऽर्जुनः कृष्णो ब्रह्मलिङ्गधरास्त्रयः ।

जग्मुर्गिरिव्रजं तात बृहद्रथसुतो यतः ॥१६॥

VERSE 16 Meaning: “Our Lord, Arjuna and Bheemasena dressing themselves as Brahmins, came to Girivraja, the place of Jarasandha.”

श्रीसुबोधिनी-अर्जुनस्य तदंशत्वात् नरनारायणयोर्धर्मावतारात् पूर्णत्वायर्जुनस्य गमनम्। अद्येदानीं भगवतोपि तथा वचनमाश्चर्यम्। भगवान् सर्वरूप इति ब्रह्मलिङ्गधरत्वं न दोषः, तथार्जुनोऽपि, पूर्वजन्मनि तथाभावात्। अत एव वासनया संन्यासिवेषः पूर्वमपि कृतः। अत एवोद्धवो भीमस्यैव वेषमाह। अनुवादे त्रयाणां वेषः क्रमेण निरूप्यते। वेषान्तरे समानशीलत्वं नोपपद्यत इति। अतो नूतनत्वाद्धीमसेनपुरःसुराः गिरिव्रजं जग्मुः। इदानीं राजगृहमिति प्रसिद्धम्। यतो यस्मात्कारणात् तत्र बृहद्रथसुतो जरासंधः। यत इति सप्तम्यर्थे वा ॥१६॥

गतानां कृत्यमाह तं गत्वेति।

SRI SUBODHINI: The incarnations of our Lord as "Nara" and "Narayana" are for the sake of establishing "Dharma" or righteousness in this world. Arjuna is part of our Lord (Amsa). Hence to complete the Divine manifestation, now exhibited by our Lord, the Lord took along with Him, Arjuna also. It is indeed wonderful and astonishing to hear these words (of the plan) from the Lord Himself!

AS OUR LORD IS PRESENT IN "EVERYONE" AND IT IS HE WHO HAS BECOME "EVERYONE", there was no "blemish" attached to Him, to put on the garb of a Brahmin! In the same way, there was no "blemish" for Arjuna also, as Arjuna had this 'attitude' (i.e. Brahmins) in his earlier life. Due to these "latent" tendencies (Vaasana) only, he had taken on the garb of a "Sadhu" (Sannyasi) earlier! Uddhava told Bheema also to put on this dress of a Brahmin! They all wanted to look identical, and did not want to create any other impression on Jarasandha. Bheema led this group to Girivraja, as he was very "new" to this sort of dress! Now this place is famously known as "Rajagriha", as Jarasandha, the son of Brihadhratha was ruling there.

The “task” attended to by these, at Girivraja, is being explained, in the following verse.

तं गत्वातिथ्यवेलायां गृहेषु गृहमेधिनम् ।

ब्रह्मण्यं समयाचेरन्नाजन्या ब्रह्मलिङ्गिनः ॥१७॥

VERSE 17 Meaning: “They went to see Jarasandha, who was a great devotee of the Brahmins, and who upheld and followed the noble traditions of an ideal householder (Grihastha Dharma), at that particular time, when, he was seen distributing “gifts”, as per the desires of his guests. The “trio” of the kings, who had put on the dress of Brahmins came there and begged.”

श्रीसुबोधिनी—अतिथिवेला वैश्वदेवः अप्रत्याख्येयातिथिः। महाराजत्वात् कथमन्तःप्रवेश इत्याशङ्कयामाह गृहमेधिनमिति। सर्वथा गृहस्थन्यायेन स्थितम्। तत्र हेतुः ब्रह्मण्यमिति। अन्यथा ब्राह्मणाः पराङ्मुखाः गच्छेयुः। एतेऽपि ब्रह्मलिङ्गिनः प्रविष्टाः ॥१७॥

नटवद्याचनमपि कृतवन्तः सर्वथा अनृतत्वाभावाय राजन्निति।

SRI SUBODHINI: During the performance of the Vaiswadeva ceremony (this is a ceremony, which one is supposed to do everyday), the guests are looked after first, with their requirements and as per their desires, gifts and materials are offered at this time. This is called as the “time for the guests”. Jarasandha was a powerful king, and how did this “trio” reach him, without his permission or order? This is answered by our Shri Mahaprabhuji by saying, that Jarasandha was fully established in the noble traditions of an ideal householder, and he was very keen to look after the needs of Brahmins specially — i.e. he was a devotee of Brahmins! Due to this, there was no difficulty for our Lord, Arjuna and Bheema to enter into his house. The householder, who

does not live as per these ideal and noble traditions (Nyaya), and is also not a devotee of Brahmins, causes, the Brahmins to leave his home, empty handed. (This is not supposed to be done by an ideal householder). Our "trio" were also dressed-up as Brahmins and hence, were able to enter the palace of the king.

For the sake of avoiding the blemish of "untruth" being exhibited by them, in every way, they now began to "beg" like the "ordinary human" guests — as per the following verse.

राजन् विद्ध्यतिथीन्प्राप्तानर्थिनो दूरमागतान् ।

तन्नः प्रयच्छ भद्रं ते यद्वयं कामयामहे ॥१८॥

VERSE 18 Meaning: "Oh king! We are your guests, who have come to "beg" of you, from a long distance! Hence please give us that, which we would "beg" of you! This will lead to your welfare!"

श्रीसुबोधिनी-अतिथिशब्दो ग्रामब्राह्मणव्युदासार्थः। दूरमागतानिति बहुदानाय दयार्थं च। अस्मद्दाने कीर्तिरपि भविष्यतीति सूचितम्। अतः साधारण्येन वचनमाहुः तन्नः प्रयच्छेति। ब्राह्मणत्वज्ञापनाय मध्ये आशीः। मिथ्यावेश इति ब्राह्मणवाक्यस्याप्यफलत्वम्। वस्तुतस्तु मोक्षपर्यपवसानाद्भद्रमेव। अथवा ते भद्रं प्राणादिरूपं कामयामहे तत् प्रयच्छेत्यर्थः ॥१८॥

ननु दानं धर्मत्वात्सुखार्थं भवति तद्यस्मिन् दत्ते महदुःखं भवेद्वृत्तिर्वा विपद्येत न तदेयमिति कथं सामान्येन प्रार्थनायां दानप्रतिज्ञासंभव इत्याशङ्क्याह किं दुर्मर्षं तितिक्षूणामिति।

SRI SUBODHINI: Our Lord and his friends have been told as "guests" - to emphasize "we are not just ordinary Brahmins from the villages". The purport of this is that "we intend to ask for a big object and accept it as charity! You should show compassion on us, as we have come from a long distance, and we have undergone

enormous difficulties for having come from a long distance. Hence, be gracious and give whatever we intend to “beg”! Please do not disappoint us! If you give us, whatever we are going to ask, then, you will attain great “fame”. To reemphasize that they were indeed Brahmins, they gave “blessings” also in between! In reality this “garb” of being Brahmins was a “myth”, and hence their “blessings” for “fame” of Jarasandha will go in waste i.e. will not happen! Of course our Lord really meant that Jarasandha will be blessed (Bhadra) with “liberation” (Moksha) — that he will attain “real”, auspiciousness and the highest state! — with His grace. **OUR LORD’S WORDS ARE NEVER UNTRUE!** Our Shri Mahaprabhuji gives another meaning by making the word “TEBHADRAM” (your welfare) i.e. “Please give your important (auspicious) “life” to us as “charity”, as we are here to ask you for this only” (i.e. the Lord wanted to give him liberation, through destroying him).

To give in “charity” is one’s duty, and is usually done with a view to attain happiness. By giving “charity”, if the giver were to attain “sorrow or loss of his livelihood”, then that particular “charity” should not be given! Hence how will this charity be given through making an “ordinary” prayer? This doubt is answered through the next verse.

किं दुर्मर्षं तितिक्षूणां किमकार्यमसाधुभिः ।

किं न देयं वदान्यानां कः परः समदर्शिनाम् ॥१९॥

VERSE 19 Meaning: “The tolerant persons are able to tolerate all types of sorrow! But the wicked persons indulge in all sorts of wicked actions! i.e. they do not hesitate to do, whatever type of wicked and low actions, which they intend to do! But noble and generous

persons give everything away! In other words, they are capable of giving to others, everything! He, who has an "equal vision" in him, who is there to be regarded as the "other"? In other words, as everyone is regarded by this person as "his own", there is no "other" for him!"

श्रीसुबोधिनी—ये तितिक्षवः सर्वातिक्रमसहनशीलाः, अन्यथा ब्रह्मण्यता न स्यात्। तथा चेत् किं दुर्मर्षम्, महद्दुःखमपि सोढव्यमित्यर्थः। नाप्येवं मन्तव्यमेतत् महद्दुःखं न दास्यन्तीत्यभिप्रायेणाहुः किमकार्यमसाधुभिरिति। असाधुभिर्वेषान्तरस्थैः साधवः सहजवेषा भवन्ति। अश्च सा सहितश्च धूज् कम्पन इति धूर्वायुश्च त एते त्रयः। अथवा। किमित्येवमस्मभ्यं दुःखं दीयत इति आशङ्कयामाहुः किमकार्यमिति। दुष्टैर्भवद्भिर्जीवद्भिः किमकर्तव्यम्। यज्ञविघातमपि करिष्यन्तीति मारणमुचितमिति भावः। ननु दानं शास्त्रमिदं तद्येषामेव विधिर्भवति तान्येव दातुं शक्यन्ते न तु निषिद्धानि। 'आत्मा च धर्मदासश्च धर्मपत्नी तथैव च। सर्वस्वं च प्रपन्नश्च न देयानि विदुर्बुधाः' इति विशेषनिषेधात्तत्राहुः किं न देयं वदान्यानामिति। वदान्या दध्यङ्शिबिप्रभृतयः। अयं साधारणानामेव विषयः न तु वदान्यविषयः ते ह्यात्मानमेव प्रयच्छन्ति कः सन्देहोऽन्येषु, अनेन तस्य स्तुतिरपि कृता। तथापि शत्रुभ्यो न देयम्, अन्यथा नीतिशास्त्रं विरुध्येत। हीनाः शत्रवो मरणं प्रार्थयेयुरिति तत्राऽऽहुः कः परः समदर्शिनमिति। समदर्शिनां सर्वत्र ब्रह्मदृष्टीनां कः परः शत्रुः सर्वस्यैवात्मत्वात् ॥१९॥

तथापि देहाध्यासो दृढ इति देहव्यतिरिक्तं सर्वमेव दास्यामीत्याशङ्कयामाहुः योऽनित्येन शरीरेणेति।

SRI SUBODHINI: Only those persons, who can put up and tolerate all the various type of difficulties, insults and wrong behaviour can worship the truly noble and great Brahmins. Hence, he who lacks "total toleration" is not entitled to give gifts, welcome or do worship of the true Brahmins. Usually, persons, who have the quality of "tolerance" in them, are capable of putting up with very great "sorrow". But the Lord cautions Jarasandha,

that these “exalted” Brahmins can give very special “sorrow” too, especially when they (i.e. the Lord and others) have come now only putting on the garb of “Brahmins”! The Lord said that those persons, who in reality are not “Sadhus” but have put on the garb of “Sadhus” only, do not hesitate to do any type of “wicked and low” actions — or “if there are wicked persons like you still living in this world, these persons will not destroy the sacrifices etc. of these wicked persons. In fact, it is indeed appropriate for us, that we destroy such bad persons. Charity should be done as per the scriptures only by those, on whom the “right and authority” to give charity has been conferred. That “charity” which is prohibited from being given, in the scriptures, should not be given at all! In the scriptures it is written that, “One’s body, the servant or “Daasa”, who has become so, as per one’s duty or Dharma, one’s ideal and chaste wife, one’s entire wealth or the one, who has come to surrender — these objects and persons should never be given in charity”. This sort of “prohibition” is a “special prohibition” made in the scriptures! As answer is given here by the Lord for this scriptural “prohibition”. Noble and generous persons like king Sibi, the sage Dadhichi and others have given up everything in charity, including their “bodies”. By telling like this, the Lord has done a “praise” (Stuti) for them! Our Lord says further that, despite this, one should not give in “charity” to one’s “enemies”. If this is done, then this “giving” will go against the scripture of rules and justice (NEETISASTRA). The low and wicked enemy usually will ask in “charity”, his right to kill us (i.e. to destroy us)? Answering this, it is said that “for those, who have an equal vision, for them

the "other" and "everyone" are same to them, and they regard everyone as their "own" as everyone is "Aatma" only!

Even though it is so, the attachment, due to "ignorance" to the body is very strong. "Hence I will give everything else other than the body". If Jarasandha were to say this, the answer is given through the following verse.

योऽनित्येन शरीरेण सतां गेयं यशो ध्रुवम् ।

नाचिनोति स्वयं कल्पः स वाच्यः शोच्य एव सः ॥२०॥

VERSE 20 Meaning: "He, who, despite being capable, through this "impermanent" body, does not, through efforts, attain the "body" which is always permanent and famous (i.e. one's own Aatma), whose fame the noble exalted Mahatmas always praise, is condemned in this world! Even in the other world, he takes birth in "low" bodies, and due to this, he attains sorrow and becomes worthy of being pitied (mourned)."

श्रीसुबोधिनी—अदाने अयशः नित्यम्, शरीरमनित्यं दाने तु यशो नित्यं, शरीरमपि नित्यमेव। यशसा नित्यं दिव्यं शरीरमिति, अयशसा नारकशरीरम्। एवं तारतम्यं ज्ञात्वा यः अनित्येन शरीरेण सतां गेयं वैकुण्ठादिशरीरजनकं यशः ध्रुवं निश्चलं च यशो नाचिनोति सर्वतोपगच्छन्न संचिनोति यथा वस्त्राभासेन हीरकाबन्धनं वस्त्रनाशो भविष्यतीति शङ्कया स्वयं समर्थो भूत्वा स वाच्यः अस्मिन् लोके निन्द्यो भवति शोच्यश्च परलोके हीनशरीरप्राप्त्या। एवकारेणोत्तमशरीरशङ्कां वारयति। यतः सोऽधुना यशःसंचयमकुर्वन् कथमन्यथा करिष्यति। न हि कदाचिदपि सोऽन्यथा भवति ॥२०॥

ननु तथापि यत्कैश्चिदपि न दत्तं तत्कथं देयमिति शङ्कायामाहुः हरिश्चन्द्र इति।

SRI SUBODHINI: By not giving "charity" one gets a "bad name". This "body" of ours is impermanent. By giving "charity" one gets real "fame", and this "fame" remains for ever (permanent) and this "fame" makes the giver of charity, attain a "Divine body". "Bad fame" makes the person, attain the body suitable to live in "hell". By comparing both, the noble persons, using this impermanent body, sing the praise of those generous and noble persons. This "charity" originates such Divine "bodies" which deserve to reside in Sri Vaikuntam and other most holy places and this "fame" is permanent and certain. Like a person does not tie his invaluable diamond, in the corner of his dress, because of the fear that the dress may get torn, in the same way, even though a person is capable, because of the fear that one day he will have to leave his "body" (i.e. die) refuses to do such actions, which would give him "permanent fame" (through charity). He not only loses this "fame" but becomes the recipient of "ill and bad" fame. After death, in the other world, he attains a "low category" birth (life) and would "repent" for his mistakes, done in this world. He will never get the "best" of "bodies" (birth). When this noble and permanent "fame" through munificent charity should be secured before one's death, if this is not done now, he will never be able to do this again! In fact never, he will be able to do this, in any other way!

Even then, he, who has never given, how should he give? This doubt is removed through the next verse.

हरिश्चन्द्रो रन्तिदेव उज्ज्वृत्तिः शिबिर्बलिः ।

व्याधः कपोतो बहवो ह्यध्वेण ध्रुवं गताः ॥२१॥

VERSE 21 Meaning: "Harishchandra, Rantideva, Uchchavriti, Sibi, Bali, Vyadha, the pigeon and many others have attained everlasting permanent status using this impermanent bodies (by noble deeds of charity)."

श्रीसुबोधिनी—स हि सर्वस्वमपि दत्त्वा चण्डालत्वमङ्गीकृतवान्।
रन्तिदेवः पिपासया म्रियमाणः पुक्कसायापि जलं दत्तवान्, तथोच्छ्वृत्तिः
क्षुधा म्रियमाणः सर्वमेवात्र दत्तवान्। शिबिश्च स्वमांसं दत्तवान्, श्येनकपोतसंवादे।
बलिः सर्वस्वं विष्णवे। व्याधो ब्राह्मणरक्षायां व्याघ्रेण भक्षितः। कपोतः
चोररूपातिथिसंतर्पणार्थं तदग्नौ स्वयं पतितः सभार्यः। एवं बहव एवाधुवेण
शरीरेण ध्रुवं फलं गताः ॥२१॥

एवं दाने प्रोत्साहं प्राप्तः क एत एव धर्मवक्ता इति तान् विचार्य
निश्चित्य स्वमनस्याह स्वरैराकृतिभिरिति।

SRI SUBODHINI: King Harishchandra, though he gave everything away, took the "form" of a Chandala (and it's duties); Rantideva was dying through thirst, even then, he gave the water, which he had, to the lowliest of all low persons!; in this way, Uchchavriti although he was dying of hunger, gave away all his food; Sibi gave up his "flesh" with a view to save the life of a pigeon! Mahabali, the demon king, gave up everything as charity to our Lord Shri Krishna; the Vyadha (hunter), with a view to save the life of a Brahmin, gave up his body to the tiger!; the pigeon bird, along with it's family members, with a view to feed it's "guest" in the form of a thief, sacrificed themselves by falling in a "fire". In this way, many exalted souls have attained an "everlasting and permanent result" by using this "perishable and impermanent body"

In this way, Jarasandha got inspired to do "charity" through the words of our Lord. Then, he began to think, as to who had come now to inspire him to do the highest

duty of giving in "charity". He thought deeply and investigated fully, and after understanding, he began to speak in his own mind. Shri Sukadeva says this through the following verse.

श्रीशुक उवाच—

स्वरैराकृतिभिस्तांस्तु प्रकोष्ठैर्ज्याहतरपि ।

राजन्यबन्धून् विज्ञाय दृष्टपूर्वानचिन्तयत् ॥२२॥

VERSE 22 Meaning: "Shri Sukadeva said, "Jarasandha realized that the Lord was indeed a member of the warrior class (i.e. not a Brahmin) from His voice, physical form and the marks on the hands caused by the strings of the bow! He now got the doubt in his mind, as to whether he has seen this person (i.e. our Lord) before?"

श्रीसुबोधिनी—प्रथमेन विमर्शः ततश्चतुर्भिर्वाक्यानि ततो निश्चित्य प्रतिज्ञा। स्वरा मेघगम्भीराः क्षत्रियाणामेव भवन्ति। आकृतयः आजानुबाहूरूपाः अन्तर्बहिर्धर्मास्तु क्षत्रियत्वनियामका उक्ताः। तत्कर्मपरत्वनियामकानाह प्रकोष्ठैर्ज्याहतरपीति। त्रिभिर्धर्मैर्व्यभिचारिभिः राजन्यबन्धव एत इति ज्ञातवान्, प्रायेण तैः सह युद्धमपि कृतमिति दृष्टपूर्वत्वात् क एते इत्यचिन्तयत्। कथं क्षत्रिया एवंवेष्टेण समागता इति ॥२२॥

SRI SUBODHINI: Jarasandha began to think much earlier, that the "voice" of the persons are resounding like the thunder of the clouds, usually associated with the members of the warrior class! Their physical forms, the long hands which reached up to the knees, and their qualities and conduct, of both inside and outside, pertain only to the behaviour pattern of Kshatriya warriors (and not of Brahmins). Warriors are used to handle weapons, in the discharge of their duties, like the bow and arrows, and their "hands" showed all the signs (marks) of

repeated use of these weapons. All these signs and features showed, that they were indeed "warriors", and Jarasandha realized this. Moreover he now got a certain feeling that, he had indeed "fought" with the Lord, many times before, and thus he thought, that he had seen Him also earlier! But he began to think about the "reality" of the situation as to whether, the Lord is the same person, whom he had seen before, and who is now present before him! In this way, he thought! If indeed this person is a member of the "warrior" class, why has He come here in this "make-up"? (i.e. dressed like a Brahmin).

राजन्यबन्धवो ह्येते ब्रह्मलिङ्गानि बिभ्रति ।

ददामि भिक्षितं तेभ्य आत्मानमपि दुस्त्यजम् ॥२३॥

VERSE 23 Meaning: "These appear to me as royal princes or kings. But they have come dressed up like Brahmins! Due to their dressing up "like Brahmins", I would give whatever they "beg" for! Even if they ask for my "body", though it is not right to give in charity one's "body" as a gift, I will give this also to them."

श्रीसुबोधिनी—स्वधर्मनिरतत्वाभावाद् राजन्यबन्धुत्वं मन्यते, बन्धुशब्दो वा अप्रौढक्षत्रियो आत्मा अदेयः। क्षत्रियाश्चेत्स्वजात्यभिमानं परित्यज्य ब्राह्मणवेषेण मद्याचका जाताः तदा अहं क्षत्रियाणां मानरक्षार्थं दध्यङ्क्षिबिवत् आत्मानं शरीरमपि ददामि तद्वस्तुतो दुस्त्यजम् ॥२३॥

कपटेन समागतस्य बलिरेव दातेति तस्य प्रशंसां स्वहृदये समागतां निरूपयति बलेन श्रूयते कीर्तिरिति।

SRI SUBODHINI: Jarasandha, instead of calling them as of "warrior class" (Kshatriya) has termed them as "relatives or friends of the warrior class". The reason for this sort of "calling" them, is that these persons (i.e.

the Lord and others) are not truly devoted to the call of being “blue blood warriors”. Alternately the word “relative” is usually used to those members of any clan who are not “proud” of their own class or clan! Though, these persons, do not deserve to be given his own “Aatma” (i.e. body), as these persons have come to “beg” by dressing themselves as Brahmins, through after having given up their “pride” as the “warrior class” — nay, these persons have come as beggars! — thus Jarasandha thought that “I will, with a view to save the “honour” of the warrior class, like the sage Dadhichi and the king Sivi, in the days of yore, give my “body” also to them, although, in reality, it is very difficult to give one’s “body”, under these circumstances!”

King Mahaabali gave “everything” to Lord Vamana, who had come to him in a “disguised” form! (i.e. to cheat him). Due to this “giving of everything to our Lord”, the king Bali has attained “eternal praise” and “fame”. Keeping this “fame” of Bali in mind, Jarasandha, thought as per the following verse.

बलेर्नु श्रूयते कीर्तिर्वितता दिक्ष्वकल्मषा ।

ऐश्वर्याद्भ्रंशितस्यापि विप्रव्याजेन विष्णुना ॥२४॥

VERSE 24 Meaning: “King Bali’s “opulence” was removed by the strategy of Lord Vishnu. But Bali’s spotless fame and name have spread, far and wide, on all the four sides of this Universe. This is what I have heard.”

श्रीसुबोधिनी—दैत्यांशत्वाद्वैत्यकृतिरेव हृदये समायाति दिक्षु विततेति । तादृशी कीर्तिस्तस्याभिलषितेति ज्ञापितम् । अकल्मषा शुद्धभावयुक्ता । आत्मदानमभिप्रेत्याऽऽह ऐश्वर्याद् भ्रंशितस्यापि । संकल्पस्तु भ्रंशात्पूर्वमेव

देहेन यत्मानेन नेहता विपुल यशः ॥

जातः त्रैलोक्यपरिग्रहश्च। भ्रंशो बन्धात्मकः। तत्राप्येवं विष्णुर्ब्राह्मणरूपेणैव समागतः तेन मत्तुल्यता। अतस्तद्धर्माणामनुवादः ॥२४॥

एतदर्थमेव ज्ञात्वा दानमनुवदति श्रियमिति।

SRI SUBODHINI: As Jarasandha had the “demoniac” (Daityamsa) nature in him, he is now able to remember the fate of king Bali only, as he was also a “demon”! He thought, that king Bali’s spotless pure nature (Bhāva) has spread throughout the Universe i.e. everywhere! The purport of thinking like this is, “my fame” also will be like this, spread, throughout the Universe. Having prepared to give up his “Aatma” (i.e. body) and with this desire in mind, Jarasandha says, that king Bali lost his “opulence” (Aishwaryam) and despite this, he gave everything to our Lord Vishnu. He had decided to give everything even before, he was “bound” by Lord Vishnu. Identically, there also, it was Lord Vishnu only, who had come in the garb of a Brahmin boy (Lord Vāmana) to accept the “offering” of the “three worlds”! Hence, “there is a sure similarity between me and king Bali. Hence I am only repeating his behaviour and conduct”!

Because of this only, the “charity” was done by king Bali. Jarasandha described this, as per the next verse.

श्रियं जिहीर्षतेन्द्रस्य विष्णवे द्विजरूपिणे ।

जानन्नपि महीं प्रादाद्वार्यमाणोऽपि दैत्यराट् ॥२५॥

VERSE 25 Meaning: “For the sake of Indra, Lord Vishnu, having dressed up as a Brahmin boy, came to take away the “wealth” of king Bali, who, in spite of being prevented by his Guru (teacher) Sukraacharya, and despite being the Lord of all demons, gave away this earth to Lord Vishnu.”

श्रीसुबोधिनी-जिहीर्षत इन्द्रस्येति वक्तव्ये संधिरार्थः। इन्द्रस्यार्थे राज्यश्रियं जिहीर्षते विष्णवे जानन्नपि प्रादादिति संबन्धः। शुक्राचार्येण वार्यमाणोऽपीति। यदि मां कश्चिद्वारयिष्यति तदापि दास्यामीत्येतदर्थमुक्तम् दैत्यराडिति। राजधर्मः प्रजाभिरपि कर्तव्य इति निश्चयः ॥२५॥

ननु तथापि वाक्यात्तस्य तथा न निश्चयः प्रतिज्ञा च पूर्वमेव तेन कृता तव तु बलिनाशदर्शनात् प्रतिज्ञाभावाच्च कथं न निवृत्तिरित्याशङ्क्यामाह जीवतेति।

SRI SUBODHINI: Lord Vishnu was eager to bless Indra with the wealth of king Bali and despite the knowledge, that it was Lord Vishnu, who had come as a Brahmin boy, king Bali gave everything in "charity" to Lord Vishnu. It is said, that Bali's "Guru" Sukraacharya had tried to prevent this "charity" from being given. Even then, king Bali gave away everything, as he had given a "promise" to our Lord, that he would give anything, the Lord would ask for! The purport of Jarasandha telling like this is that, "even if someone tries to prevent me from giving this "charity", I will ignore his intervention, and will give everything, as king Bali was the king of the demons, and it is the duty of a king to protect his people."

King Bali had promised even earlier to give everything. Jarasandha is now aware, that king Bali was divested of his wealth by Lord Vishnu having put on the garb of a Brahmin! Moreover Jarasandha has not promised like king Bali to give "everything". Hence Jarasandha can now get out of this "charity", and not give anything at all. This doubt is removed through the next verse.

जीवताऽब्राह्मणार्थाय कोन्वर्थः क्षत्रबन्धुना ।

देहेन पतमानेन नेहता विपुलं यशः ॥२६॥

VERSE 26 Meaning: “What is the use and purpose of keeping this “body” of mine, if, even after being born as a member of the “warrior” class (Kshatriya), I do not attain the highest “fame”, by fulfilling the desires of these Brahmins?”

श्रीसुबोधिनी—अब्रह्माणार्थाय ब्राह्मणप्रयोजनाभावाय प्रयोजनान्तराय वा जीवता क्षत्रबन्धुना किम्। न किञ्चित् प्रयोजनमित्यर्थः। एवं जीवनवैफल्यमुक्त्वा देहवैफल्यमाह देहेनिति। स्वत एव पतमानेन यस्योपचयस्तस्यापचय इति विपुलं यशो नेहता न संपादयता ब्राह्मणार्थप्राणत्वं तस्य स्वाभाविकं यशःसंचयनं त्वेतैरेवोपादिष्टं बलिधर्मास्तु स्मारिताः ॥२६॥

एवं त्रिभिः कृत्वा दास्यामीति निश्चित्य प्रतिज्ञां कृतवानित्याह इत्युदारमतिरिति।

SRI SUBODHINI: Jarasandha now thought, that there is no profit or purpose of his “warrior” body, if it does not come to be useful to a Brahmin or for the sake of others! In this way, realizing the utter futility of one’s self-centered life (i.e. not being useful to anyone else), he now speaks about the “uselessness” of the body. This body will perish one day — as anything, which grows has to decline and end! If this body is not used to attain “everlasting fame” i.e. “by giving up one’s life for the sake of these Brahmins, I will certainly attain great “fame”. Moreover, Jarasandha now thought, that this “instruction” (Upadesa) has been given by the Lord only, and the Lord has also indicated about king Bali’s “sacrifice” and “charity”!

Having determined to “give” (through the above three verses), Jarasandha now gives his “promise”, through the next verse.

इत्युदारमतिः प्राह कृष्णार्जुनवृकोदरान् ।

हे विप्रा त्रियतां कामं ददाम्यात्मशिरोऽपि वः ॥२७॥

VERSE 27 Meaning: “The generous Jarasandha, began to say to our Lord Shri Krishna, Arjuna and Bheema in this way, “Oh Lord of this earth! Please ask for anything, you desire for, in a very cheerful way! I am ready to give, even, my head to you all!””

श्रीसुबोधिनी—एवं बलिधर्माभिनिवेशेन उदारमतिर्भूत्वा प्रत्येकं तान् द्वियतामित्याह। दानसिद्ध्यर्थं तेषां ब्राह्मण्यं स्थापयति हे विप्रा इति। कामं स्वाभिलषितम्। कदाचिदेते मया सह युद्धे अशक्ताः मच्छिरः प्रार्थयिष्यन्ति चेत्तदपि देयमित्याह ददाम्यात्मशिरोऽपीति। वो युष्मभ्यं ब्राह्मणेभ्यः ॥२७॥

एवं सत्यप्रतिज्ञस्य प्रतिज्ञां श्रुत्वा कर्तव्यमूढयोर्भीमार्जुनयोः सतोः भगवांस्तन्मनोरथं दूरीकर्तुं कापट्यं दूरीकृत्य सत्यमाह युद्धं नो देहि इति।

SRI SUBODHINI: In this way, king Bali's quality of “giving away everything” to our Lord, entered into the “inner mind” of Jarasandha, and this made Jarasandha also become very generous and charitably oriented (like king Bali). This sort of “reoriented intellect” made him tell each and everyone, “Please ask for anything you desire”. Treating them as Brahmins, so that he can give anything asked for as charity (only Brahmins are entitled to beg and accept charity). He now said, “Oh Brahmins! Please ask for anything as per your desires!” He now thought, that these guests may not be capable to fight with him, and hence to reassure them, he told further, “due to this, even if you ask for my “head” I will give you, the Brahmins, my head too”.

On hearing this “promise” of this truthful person, both Bheema and Arjuna became stupefied, and did not know what to do! Our Lord Shri Krishna seeing them in this plight, gave up the “façade” of being “Brahmins”, and began to tell the truth, as per the following verse.

श्रीभगवानुवाच—

युद्धं नो देहि राजेन्द्र द्वन्द्वशो यदि मन्यसे ।

युद्धार्थिनो वयं प्राप्ता राजन्या नान्नकाङ्क्षिणः ॥२८॥

VERSE 28 Meaning: “Our Lord said, “Oh Indra among the kings! If you are willing to give us the charity of what we desire for, then we would request you to give us a “wrestling bout”! We have come to fight with you! We belong to the “warrior” class. We do not desire for food (or any other item).”

श्रीसुबोधिनी—युद्धप्रार्थना क्षत्रियस्य नापकर्षहेतुः। राजेन्द्रेति क्षत्रियमात्रस्य राजेन्द्रेण सह युद्धार्थमागमनमनुचितमिति सूचितम्। तेन युद्धप्रार्थना सर्वथायुक्तेति भावः। किंच। युद्धविशेषे प्रार्थयितुमागता इत्याह द्वन्द्वश इति। एको भवान् त्वं अस्मासु चैकः त्रयाणां मध्ये कोऽपि। एतदपि न छलवाक्येनाङ्गीकारं कारयित्वा वदामः किंतु यदि मन्यसे कथंचिद्वन्द्वयुद्धे श्रद्धा भवतीत्यर्थः। न तु निर्बन्धेनायमर्थः स्वीकर्तव्यः अस्माकं तु युद्धस्वीकारे युद्धानन्तरं जयपराजयनिर्णयः। अस्वीकारे तु प्रथमत एवेति उभयथापि समीचीनम्। इदमत्यन्तं स्वोत्कर्षपख्यापकं वचनम्। किंच। जगति द्वन्द्वयुद्धं कोऽपि कर्तुं न शक्त इति त्वत्समीपमागता इत्यभिप्रायेणाह युद्धार्थिनो वयं प्राप्ता इति। देवदैत्यरक्षसामान्यतरत्वे भयान्नाङ्गीकरिष्यतीत्याशङ्क्याह राजन्या इति। तर्हि ब्राह्मणवेषः किमर्थं कृत इत्याशङ्क्याह नान्नकाङ्क्षिण इति। ब्राह्मणो भोजनप्रिय इति, अन्नकाङ्क्षिणो ब्राह्मणा न भवामः। अन्नार्थं वा न ब्राह्मणवेषः। किंतु महान् क्षत्रियः अल्पेन सह युद्धं न करोति ब्राह्मणेन तु सह तदिच्छापूर्त्यर्थं अल्पेनापि करोतीति ब्राह्मणवेष इत्यर्थः ॥२८॥

यथा रूपमन्यथा तथा वागपि भविष्यतीत्याशङ्क्य क्षत्रियत्वसिद्धयर्थं स्वनामान्याह असौ वृकोदर इति।

SRI SUBODHINI: By “begging” for a fight, a member of the warrior class is not insulted. “Oh, Indra among the kings!” — this sort of address by our Lord

हे विता विद्यतां कामं दद्याम्यात्माशरोऽपि चः ॥२७॥

indicates, that it is not appropriate for an ordinary member of the "warrior class" to challenge the mighty emperor himself, and ask him to come for a fight! Hence, it is only right to "pray" for such a fight and instead of "demanding" it! This is the purport. In fact our Lord had come, now, to request for this "special" type of fighting viz. "wresting bout" i.e. one person fighting against the other. The Lord said, "You are one, and we are three. You may please choose one among us for this fight. I am not asking you to prove through any cheating or dubious way! If you are interested, in any way, for this "bout", then you may approve our suggestion. If you do not want to approve of our suggestion, due to any reason, then, it is alright with us. But you have told us very encouraging words. Moreover, there are very few persons in this world, who are capable of fighting this type of "bout". That is why, desirous of fighting this "bout", we have come to you." If Jarasandha were to get anxious, that the "threesome", who had come now may be celestial deities, demons or Rakshasas, removing this anxiety, our Lord says, "we are of the warrior class". If you are members of the "warrior" class, why have you all come dressed up like the Brahmins? If Jarasandha was to query like this, our Lord, replying to this says that, "we have not dressed ourselves like the Brahmins, so that we can get the "charity" of food and other usual items/materials, being given to Brahmins! (As Brahmins are prone to enjoy their meals, and we have not come to ask for "food"). We have put on the garb of a Brahmin, to indicate, that great and glorious warriors do not fight with "small and petty" persons. But, if a Brahmin is involved, with a view to satisfy his desires/wishes, one "fights" even with a petty or small person also. Hence,

with this view only, we have put on the garb of the Brahmin's.

"Perhaps your words also may not be true, as you have now proved that your "form" (dressing etc.) is not real". To remove this doubt, proving his own status as a member of the "warrior" class, the Lord is now openly giving out His name, as per the following verse.

असौ वृकोदरः पार्थस्तस्य भ्रातार्जुनो ह्ययम् ।

अनयोर्मातुलेयं मां कृष्णं जानीहि ते रिपुम् ॥२९॥

VERSE 29 Meaning: "This is Bheemasena! This is Arjuna, another son of Prita and brother of Bheema! Please understand that I am Krishna, your enemy, and who is the son of the uncle of these two."

श्रीसुबोधिनी-वृको दशविधः प्राण उदरे यस्येति बलं च सूचितम्। पार्थ इति स्वसंबन्धार्थं कपटागमनार्थं वा न त्वप्रयोजकत्वाय। तस्यैव भ्राताः पार्थः अर्जुनोयं द्वितीयः। हि युक्तश्चायमर्थः। आकृतिसाम्यात्। यदर्थमेतयोर्मातृनाम्ना निरूपणं तदाह अनयोर्मातुलेयं मां कृष्णं जानीहीति। तर्हि प्रसिद्धाः कथं वेषेण समागता इत्याशङ्क्याह ते रिपुमिति। रिपोः स्थाने कार्यपर्यन्तं वेषेणैव स्थातव्यमिति नीतिः ॥२९॥

एवं भगवता पार्थे निरूपिते अतिथिश्रद्धायां गतायां बालभावेनैते समागता इत्यवहेलेव तेषूपन्ना तत आगमनमाश्चर्यमिव मत्वा प्रथमतो हास्यमुत्पन्नमित्याह एवमावेदित इति।

SRI SUBODHINI: The word "Vrika" (wolf) is used here to denote the "ten types of vital airs" (Pranās). It is said, that in Bheemasena, all these ten types of "vital airs" were in his "stomach". This also indicates his great strength. The Lord has used the word, for Arjuna, "Paartha", with a view to indicate His "relationship" (as Prita's son), or with a view to indicate the

“stealthy” way, through which they have all come! Both Arjuna and Beema resembled each other, in their “forms”, and their mother’s name is given here, by way of introduction. There is a reason for this type of introduction. The Lord says, “Please understand, that I am the uncle’s son of these two brothers”! If Jarasandha was to ask, “If You are so famous, what was the necessity to come in this sort of Brahmin’s dress?” Answering this, our Lord says, “I am your enemy”. It is a rule, that an enemy remains camouflaged, till his purpose is attained or task completed.

When the Lord introduced both of them as the sons of Prita, and especially Arjuna, then the “respect for guests”, which Jarasandha had in his heart got disappeared. He thought that only mere “boys” have come, and that he should just ignore them, treating them as unimportant. Due to this reason, he got surprised at the coming of the two brothers. Hence, in the first instance, he got laughter, and this is being explained, through the next verse.

एवमावेदितो राजा जहासोच्चैः स्म मागधः ।

आह चामर्षितो मन्दा युद्धं तर्हि ददामि वः ॥३०॥

VERSE 30 Meaning: “In this way, when the Lord disclosed His own and the identity of the two brothers (Bheema and Arjuna), the king of Magadha, Jarasandha began to laugh loudly, and having got angry and began to tell, “Oh foolish idiots! If you desire only for a “wrestling bout” with me, then I am prepared to give you, the same!”

श्रीसुबोधिनी—आवेदनं स्वरूपख्यापनम्। यतो राजा राज्यमत्तः उच्चैर्जहासेति कथमते अकस्माच्छत्रुगृहे पतिताः दैवगत्येति। ननु भगवन्तं

दृष्ट्वा भक्तिः कथं नोत्पन्ना वस्तुसामर्थ्यात्, कथमवहेलेत्याशङ्कयामाह मागध ईति' देशदोषात्र सदबुद्धिः। तर्ह्यपेक्षा भवितुमर्हतीत्याशङ्क्याह आह चेति। पूर्वं भगवदतिक्रमं श्रुत्वा अमर्षितः ततः क्रौधेन मारयिष्यामीति विचार्य स्वप्रतिज्ञां च स्मृत्वा उभयथापि मारणं संभवतीति किमिति प्रतिज्ञा हातव्येति स्वस्य कार्यमुभयथापि समीचीनमेवेति तेषामेवोभयथाऽसमोचीनमिति ज्ञापयितुं मन्दा इति संबोधनमाह। अस्तु वा तेषां मन्दत्वं स्वप्रतिज्ञां तु पूरयाम्येवेत्याशयेनाह युद्धं तर्हि ददामि व इति। व इति बहुवचनात् त्रयोऽपि भवन्त एकतो भवन्तु अहमेकत इति सूचितम् ॥३०॥

तथापि द्वन्द्वतायां निर्बन्धो यदि तदाह न त्वयेति।

SRI SUBODHINI: When the Lord disclosed His' and the identity of others', Jarasandha, being a king, and due to his "pride" as a king, began to laugh out loudly, thinking as to how come these persons have accidentally come to the house of their enemy? Perhaps, he thought that, these persons have come, due to the prompting of the Divine!

Why did Jarasandha not get Bhakthi or devotion to our Lord, whose "Darsan" he had attained now, and this sort of "Darsan" makes anyone to get pure Bhakthi to our Lord? How come, he got the feelings of ignoring and insulting them? This doubt is being answered by our Shri Mahaprabhuji by telling that, Jarasandha was a king, and also he was born in this territory of Magadha, and due to these two reasons, he had in him the blemish of "bad intellect", and it was but natural, that he had these sort of "negative" feelings of "ignoring" our Lord!

It is written here that, Jarasandha, got very angry over the "audacity" of our Lord. Later, he began to say, after thinking, that he will definitely destroy our Lord — as he now remembered his earlier promise and vow. He now felt, that the Lord was "begging" for a fight and

he had taken an oath, to give "everything", which a "Brahmin" asks for. Hence in both the ways, he could fulfill his vow! He now imagined also, that in both the ways, it is he, who will gain and the Lord will lose! With this "egoistic" view, Jarasandha addressed them as "foolish" persons! He thought, that despite their "foolishness", he will fulfill his vow and promise (of giving "anything" asked for by a Brahmin). With this view Jarasandha says, "I am giving you, for all the three, a wrestling bout!" In other words, he said, that they could be "three" together on one side, and he will fight them, single handed from the other side! This is what is indicated by him.

But if their desire is to fight a "wrestling bout" only, then, he gives his own views on this matter, as per the following verse.

न त्वयाऽभीरुणा योत्स्ये युधि विक्लवचेतसा ।

मथुरां स्वपुरीं त्यक्त्वा समुद्रं शरणं गतः ॥३१॥

VERSE 31 Meaning: "Jarasandha told our Lord, "I will not fight with You, as You are a coward and wavering in your mind in giving "battles"! You are such a coward that, You have taken refuge in the midst of the sea, after giving up your own Mathura."

श्रीसुबोधिनी-त्वया न योत्स्ये अभीरुणेति परमार्थः। व्याजेन भीरुणेत्याह। भीरुत्वे कथमेवमागमनमित्याशङ्क्याह युधि विक्लवचेतसेति। युद्धे चेत् स्थिरता बुद्धेर्भवेत् तदा क्षत्रियो युद्धसंभवभूमिं परित्यज्य युद्धरहितभूमौ न गच्छेत् इत्याशयेनाह मथुरां स्वपुरीं त्यक्त्वेति। आपत्त्वपि स्वदेशो न त्याज्य इति ज्ञापयितुं स्वपुरीमिति। मध्ये समुद्रस्थितिः समुद्रशरणागतिः दुर्गाश्रयवत् ॥३१॥

अर्जुनं च निराकरोति अयमिति।

SRI SUBODHINI: “You are a coward. Hence I will not fight with You! Jarasandha told our Lord like this. If the Lord were to ask, “if I was a coward, how come, I have come here now?” Answering this, Jarasandha says, “You do not have a determined mind in fighting a “battle”. If You had this discipline, You would not have fled away from the battlefield and run away to a place, where “fighting” is no longer possible! You have done this sort of action, as You have given up the city of Mathura, and taken refuge in the middle of the ocean, which is unfit to be used as a “battle-ground”! The rules of conduct and the scriptures thereof specify that “no one should give up one’s own nation or territory, even in dire distress or grave danger.”

Through the next verse, Jarasandha refuses to fight with Arjuna also.

अयं तु वयसाऽतुल्यो नातिसत्त्वो न मे समः ।

अर्जुनो न भवेद्योद्धा भीमस्तुल्यबलो मम ॥३२॥

VERSE 32 Meaning: “This Arjuna is younger, and is not of great strength! He, of course, is not equal to me, at all! Hence Arjuna is not a warrior fit to fight with me! But Bheema, being equal to me, can fight with me.”

श्रीसुबोधिनी—अयं तु योद्धा भवति परंतु वयसा अतुल्यः वयोऽत्र बलहेतुभूतम्, अन्यथा भीमोऽपि वयसा न तुल्यः भीमार्जुनयोर्वर्षत्रयव्यवधानात् तदेव ज्ञापयितुमाह नातिसत्त्व इति। यादृशे लग्ने उत्पन्ने तादृशं बलं भवति तद्भीमबलभद्रमद्राजादीनामेव अतः एव न मे समः। दैव्यं तु बलं ममापि ब्रह्मण्यत्वादधिकमेवेति न तन्मन्यते। कनिष्ठ इति। भीमस्यापि निराकरणे व्याजोत्तरत्वं भविष्यतीति तमङ्गीकरोति भीमस्तुल्यबलो ममेति। वस्तुतस्तु नरनारायणौ परित्यज्य कालकन्यापुत्रत्वात् मुख्यप्राणं तुल्यं मन्यते सोऽपि दैत्यप्राणरूप इति ‘जीव जीव’ इति वाक्यात् ॥३२॥

एतेषां तु सर्वत्रैवाभ्यनुज्ञा, बलं तु भगवतः क्वापि संचारणीयमिति तदङ्गीकारे जरासंधकृत्यमाह इत्युक्त्वेति।

SRI SUBODHINI: "This Arjuna can become (eventually) a good fighter, but he is very young, now". Strength comes with age. If it is told to Jarasandha, that Bheema also is not equal to his age, and only a difference of 3 years was there between Arjuna and Bheema, Jarasandha answers this by saying that Arjuna is not a "great fighter" of any special strength or power "of course, he is not equal to me, in any way! One gets the strength as per the position of planets at the time of one's birth, and this sort of overwhelming strength is present in Bheema, Shri Balarama, and the kings like Madra and others. Due to this absence of strength, Arjuna is not my "equal," and he cannot fight with me at all. I am endowed with Divine strength, due to my devotion to the Brahmins (and due to their blessings). Only Bheema is equal to my own strength, and I am prepared to fight with him!" Jarasandha, in this way, gave up the Divine deities of Shri Narayana (i.e. our Lord) and "Nara" (Arjuna), and being the child of the daughter of "Kaala" (time) identified Bheema, who is the symbol of the most important "vital air" (Prāna), as his own equal! His own "vital air" was demoniac in nature.

Thus agreeing to fight with Bheema, the Lord decided, that He can use His own powers at any time at any place. Through the next verse, what Jarasandha did later is being explained.

इत्युक्त्वा भीमसेनाय प्रादाय महतीं गदाम् ।

द्वितीयां स्वयमादय निर्जगाम पुराद्वहिः ॥३३॥

VERSE 33 Meaning: "After telling like this, Jarasandha gave a huge "mace" (Gada) to Bheema, and taking another "mace" in his hands, he came out of the city."

श्रीसुबोधिनी—द्वन्द्वयुद्धं शरीबलनिमित्तकमिति गदायामेव शरीरबलं योजयितुं शक्यमिति निरायुधेन युद्धं न युक्तमिति तस्मै महतीं गदां प्रादात्। द्वितीयां तत्तुल्या स्वयमादाय स्वरूपतः साधनतश्च फलरूपो भूत्वा स्थानबलं स्वगृहे स्वस्याधिकमिति स्वपुरं परित्यज्य युद्धार्थं पुराद्बहिर्निर्गतः ॥३३॥

ततो युद्धप्रकारं लौकिकमाह ततः समे खले इति

SRI SUBODHINI: A "wrestling" bout exhibits the bodily strength of the fighters. This "strength" can be shown, effectively, only through the use of "mace" in a fight! Fighting without a weapon is regarded as inappropriate. Hence Jarasandha gave a big "mace" to Bheema. He also took an identical "mace" in his hand. Thus, both in "form and strength", Jarasandha got equipped, and despite the fact, that his strength would be "special" in his own house/place, he, ignoring this, came out of the city to do this fighting.

Through the next verse, the nature of the usual "worldly" (traditional) fighting is being explained.

ततः समे खले वीरौ संयुक्तावितरेतरौ ।

जघ्नतुर्वज्रकल्पाभ्यां गदाभ्यां रणदुर्मदौ ॥३४॥

VERSE 34 Meaning: "Both of them, intoxicated with pride and valour for a bitter battle, met each other in fighting, and began to hit with their Vajra like maces."

श्रीसुबोधिनी—कोमला भूमिः खलशब्देनोच्यते। असहायसमागमने हेतुः वीरौ इति। संयुक्तावितरेतरौ इति समारम्भे तुल्यता निरूपिता। वज्रकल्पाभ्यामिति गदामाहात्म्यम्। रणदुर्मदौ इति तयोः ॥३४॥

SRI SUBODHINI: They started this "battle" on the tender and well-leveled ground (earth). There was no army, as support for either of them, as they were all great warriors. They now joined with each other, and this showed their "equal" capacity and nature! Their "maces" were very powerful and were like the "Vajra" weapon (of Lord Indra). The glory of both of them is indicated.

मण्डलानि विचित्राणि सव्यं दक्षिणमेव च ।

चरतोः शुशुभे युद्धं नटयोरिव रङ्गिणोः ॥३५॥

VERSE 35 Meaning: "Like in a stage, actors play, in the same way, both of them, circling, both to the right and left, fought, and this fight came to be seen as very brilliant."

श्रीसुबोधिनी—मण्डलानि गदायुद्धे प्रोक्तानि सव्यं यथा भवति दक्षिणं यथा भवति। एवेत्युभयोरवधारणम्। चकारादुभयोरुभयं कदाचित्। एवं चरतोर्युद्धं शुशुभे द्रष्टृणां तद्युद्धं सुखदं जातमित्याह नटयोरिवेति। युद्धाभास एवायमनुकरणमिति शङ्कायामाह रङ्गिणोरिति। रङ्गोनयोर्वर्तत इति युद्धे रसयुक्तौ, न त्वाभासावित्यर्थः ॥३५॥

लोकानां रसजननान्यथानुपपत्त्या आभास एव भविष्यतीत्याशङ्क्य युद्धे शब्दं वर्णयति ततश्चटचटाशब्द इति।

SRI SUBODHINI: In this "fight" through the "mace", the creation of "circle" has been spoken of — by the movement of both of them, sometimes to the right and sometimes to the left. The word "Cha" (and) is used that sometimes, they met "together" at the same spot. This "fighting" due to the just and swift movements and going in "circles" began to be seen as very brilliant — i.e. those who saw this fighting got great happiness. That is why an apt example is given here.

Like brilliant "actors", they "played" the game of "fighting" - as this looked like not as a "real" fight and it was only a symbolic fight - this wrong impression was created, due to their intense interest in fighting and the dexterity in all their movements.

As the persons, who were watching this "fight" got the "wrong" impression (that it was a play or game) and perhaps this fighting was only a "show" - doubting like this, through the next verse, the various "sounds", which were made during this fighting are being described.

ततश्चटचटाशब्दो वज्रनिष्पेषसंनिभः ।

गदयोः क्षिप्तयोरेष दन्तयोरिव दन्तिनोः ॥३६॥

VERSE 36 Meaning: "Like the sounds of clashing of the tusks, when the elephants fight with each other, in the same way, the furious sounds emanated from the clashing of maces, as though the striking of lightning has taken place."

श्रीसुबोधिनी-वज्रनिष्पेषो वज्रपातस्तत्संनिभः तत्सदृशः। अन्योन्यं क्षिप्तयोर्गदयोरेषः, शब्दादपि महद्भयं संभवति सर्वेषां तेषां प्रहारेऽपि न तदिति माहात्म्यम्। गदयोः परित्यागशङ्काभावाय अपरित्यागाय वा दृष्टान्तः दन्तयोरिव दन्तिनोरिति ॥३६॥

गदयोरेवान्योन्यं प्रहारो न तु देहयोरिति शङ्कां वारयितुं प्रहारं वर्णयति ते वै गदे इति।

SRI SUBODHINI: The falling of blows on each other, through the "maces" resembled the thrashing fury of "lightning" striking at a particular spot. The sounds, which were made were ear-shattering. These furious sounds made everyone get fear - much more than what they would have felt, even if they were hit through these

“maces”! The clashing of these “maces” is compared to the clashing of the tusks of the elephant!

The “clashing and hitting” was not confined to the “maces” only, as the mace hit several parts of each other’s body also. This doubt is removed through the next verse.

ते वै गदे भुजजवेन निपात्यमाने

अन्योन्यतोऽसकटिपादकरोरुजत्रून् ।

चूर्णीबभूवतुरुपेत्य यथार्कशाखे

संयुद्धयतोर्द्विरदयोरिव तीव्रमन्वोः ॥३७॥

VERSE 37 Meaning: “Like enraged elephants attack the trees, hitting each of them with their heads, leading to the breaking of the branches and the trunks of the trees, in the same way, through the fury of their hands, the maces were wielded in such a way, that the blows landed on their shoulders, waists, hands, legs, thighs, on their backside etc. and due to these “blows”, the “maces” got shattered to smithereens (i.e. due to the “iron like” bodies of both, the “maces” got shattered).”

श्रीसुबोधिनी—गदापेक्षया देहोऽत्यन्तं कठिन इति देहस्पर्शे गदानाश उच्यते। भुजजवेनान्येनान्यस्योपरि निपात्यमाने अंसकटिपादकरोरुजत्रून् षडङ्गान्युपेत्य चूर्णीबभूवतुः। देहगदयोस्तारतम्यार्थं दृष्टान्तमाह यथार्कशाखे हस्तिभ्यां निक्षिप्ते यथार्कवृक्षशाखे। तदभावे युद्धाभावो भविष्यतीत्याशङ्क्याह संयुद्धयतेति। साधनमवयवा एवेति दृष्टान्तः द्विरदयोरिवेति। नन्ववयवस्य कथं साधनत्वं प्रहारे स्वस्यापि व्यथासंभवादित्याशङ्क्याऽऽह तीव्रमन्वोरिति। तीव्रो मनुर्मन्युर्ययोः ॥३७॥

एवं गदायुद्धमुपसंहृत्य मुष्टियुद्धमाह इत्यमिति।

SRI SUBODHINI: In comparison to the “maces”, their bodies were more stronger and harder! That is

why, it is said here, that the “maces” got shattered no sooner, they “touched” the bodies! Due to the force given by their arms, the maces fell on each other’s body; like on the shoulders, waist, legs, hands etc. (6 parts) and the “maces” got shattered. An example is given here to contrast the strength of the “bodies”, and the fate of the “maces”! Like when the elephants charge, in anger, then the branches of trees get broken, but here the “maces” got broken! Was it then, that there was no more fighting as the maces got broken? Removing this doubt, it is said here, that they continued to fight like enraged elephants i.e. they used their “bodily limbs” to fight with each other! - like the elephants, who are in great anger do not feel the pain at all! In the same way, both of these fighters also did not feel any pain!

After completing their “fight with mace”, they now began to fight each other, through their “hands” - as per the next verse.

इत्थं तयोः प्रहतयोर्गदयोर्नृवीरौ

क्रुद्धो स्वमुष्टिभिरयः स्पर्शैरपिष्टाम् ।

शब्दस्तयोः प्रहरतोरिभयोरिवासीन्

निर्घातवज्रपरुषस्तलताडनोत्थः ॥३८॥

VERSE 38 Meaning: “In this way, on the “breaking” of the mace, both of these great warriors, got very angry and began to “trade” blows, equal to the hard touch of iron fists! This made their bodies getting shattered through hard blows! Like enraged elephants, they exchanged blows on each other and the sound of these blows, exchanged by these two great warriors resembled the fall of the hard Vajra weapon of the nature of lightning.”

श्रीसुबोधिनी—तयोर्गदयोः प्रहतयोः सत्योः तथापि नृवीरौ क्रुद्धौ सन्तौ अयःसदृशैमुष्टिभिः अपिष्टां अन्योन्यशरीरं पेषयामासतुः। तत्रापि पूर्ववच्छब्दमाह शब्दस्तयोरिति। तयोर्देहयोः संबन्धी शब्दः इभयोरिव गर्जनरूपो जातः। वीररसेन तयोरेव वा वाक् शब्दः उभयोरपीत्येके। अन्योऽपि तत्र शब्दो जात इत्याह निर्घातवज्रपरुषस्तलताडनोत्थ इति। निर्घातो निरभ्रविद्युत्पातः तादृशपातयुक्तो वज्रः ततोऽपि यः परुषः तलताडनं चपेटः तेनोत्थानं यस्या। अनेन महाप्रहारो निरूपितः ॥३८॥

उपसंहरति तयोरेवमिति।

SRI SUBODHINI: On their maces getting shattered, both of these warriors got very angry. They had iron fists and the blows, which were “traded” on each other, were like striking of a hard “steel” instrument. These blows began to break each other’s body. Now the sound of these blows, were like those made by the angry elephants. Some people say, that inspired by the “Rasa” (relish) of “bravery and courage”, their voices became like the “thundering and roaring” elephants! These sounds resembled also the hard sounds generated through the striking of the Vajra weapon of the nature of a “lightning” hit! In fact, in this verse, it is said, that this sound was more “harsher” than such a striking of Vajra weapon! In this way, they traded such huge and hard blows on each other!

Through the next verse, this subject matter is being ended.

तयोरेवं प्रहरतोः समशिक्षाबलौजसौः ।

निर्विशेषमभूद्युद्धमक्षीणजवयोर्नृप ॥३९॥

VERSE 39 Meaning: “Oh king! Practice, power and strength — were common to both (i.e. they were equal to each other). Both, Bheema’s and Jarasandha’s

strength did not get reduced or declined with this continuous fighting! Then, they began to fight, in this way, on an equal basis, continuously.”

श्रीसुबोधिनी—समतायां हेतूनाह समशिक्षाबलौजसोरिति। युद्धे पराक्रमो बलं शिक्षा च हेतवः। तत्तुल्यत्वात् युद्धे विशेषाभावः। आवृत्यान्यबलक्षये युद्धे विशेषो भविष्यतीत्याशङ्क्याह अक्षीणजवयोरिति। नृपेति संबोधनं विश्वासाय। आवृत्या जरासंधस्य क्षीणता भविष्यतीत्यभिप्रेत्य आवृत्तिः कृता। तज्जरा निर्मितोऽयमिति सर्वस्माद्बलं समाहृत्य जरास्मै प्रयच्छतीति न कदाचिदप्यस्य बलक्षयः, आसन्यत्वाद्धीमस्य नास्त्येव ॥३९॥

एवं तुल्यत्वे प्रयोजनं न सिद्ध्यतीति भगवान् भीममधिकबलं कृतवानित्याह शत्रोरिति।

SRI SUBODHINI: The reason for the “equal” status of both Bheema and Jarasandha is being told i.e. education (practices), strength and power, were all “equal” in both of them, and hence no one could show or exhibit the “better” over another! Usually, during such a fight, the strength and power of one of the fighters “dominates” and the power of the other fighter gets declined and useless, resulting into a “clear victory” for the “stronger” fighter! But here, it is mentioned that, despite countless rounds of “fighting”, their strength and power, remained “same” i.e. there was no decline!

“Oh king! — this address, has been made by Shri Sukadeva, with a view to instill confidence in the king! Bheema thought, that Jarasandha’s powers will get declined after further rounds of “bouts”. But this did not happen. Why? Because Jarasandha was originated by the witch Jara, and it was this witch, which endowed Jarasandha with all the strength and powers. Due to this, Jarasandha’s power and strength will never get destroyed. Likewise, as Bheema symbolized the most important

“vital air” (Prāna) called “Aasaanya”, there was no decline or reduction in his power either!

In this way, being “equal” in power and strength, the Lord thought that the “success” in this venture is impossible. Due to this, our Lord endowed Bheema with more power and strength — as per the next verse.

शत्रोर्जन्ममृती विद्वाञ्जीवितं च जराकृतम् ।

पार्थमाप्याययत्स्वेन तेजसाचिन्तयद्भरिः ॥४०॥

VERSE 40 Meaning: “Our Lord knew everything about the birth and death of Jarasandha. He knew, that the witch Jara had joined the two “body” parts of Jarasandha (to make him come “alive”). It is this witch Jara, who is endowing Jarasandha with the strength and power. Having thought like this, our Lord Shri Krishna, established His own brilliant power in Bheema, and began to think about the ways and means of destroying Jarasandha.”

श्रीसुबोधिनी—शत्रोर्जरासंधस्य सिद्धफलाच्छकलभूताज्जन्म शकल-भूतस्यैव, शकलयोश्चाक्षयत्वं जराकृतसंधानेनैव च जीवितं शकलयोः स्वरूपतो नाशाभावात् विश्लेषादेव मरणं अतिबलादेव च विश्लेषः संभवतीति पार्थ स्वेन तेजसा आप्याययत्। स्वकालशक्तिं तत्र स्थापितवानित्यर्थः। कालकन्यापेक्षया कालशक्तेराधिव्यात्, ततस्तस्य वधोपायं अचिन्तयत्। यतः सतां दुःखहर्ता ॥४०॥

SRI SUBODHINI: “Our enemy Jarasandha was made alive only through the joining of two parts of the body, and the “imperishable” nature of these two “parts” has been ensured due to the action of the witch Jara, who had joined these two “parts”. Due to this, both these “parts” cannot be destroyed in the way, these have been “joined”! Hence, Jarasandha will die only, if these two

"parts" are "separated". This "separation" can be achieved only through "extraordinary" strength and capacity! Thinking like this, our gracious and compassionate Lord Shri Krishna, blessed Bheema, with "His own" supernatural powers i.e. He established His power as "Kaala" (time), in Bheema. Why? The witch was the daughter of "Kaala" (time) and now the power of "Kaala" (time) itself came into Bheema and made him more powerful than Jarasandha! The Lord also now began to think about the best course of action for the next step of destroying Jarasandha AS THE LORD ALWAYS REMOVES THE SORROW OF HIS DEVOTEES AND OF NOBLE MAHATMAS!

संचिन्त्यारिवधोपायं भीमस्यामोघदर्शनः ।

दर्शयामास विटपं पाटयन्निव संज्ञया ॥४१॥

VERSE 41 Meaning: "Our Lord Shri Hari, who is omniscient and has the ultimate wisdom on everything, having contemplated on the way of destroying the enemy (Jarasandha) took out the branch of a tree and split the leaf into two parts. Through this action, He indicated to Bheema, the method of killing Jarasandha."

श्रीसुबोधिनी—ततो विश्लेषमेवोपायं विनिश्चित्य भीमस्य दर्शयामास। चिन्तनमन्यथा न भवतीति ज्ञापनार्थमाह अमोघदर्शन इति। भीमस्य वा ज्ञानार्थं विशेषेण दर्शनम्। स्वयं भीमसंमुखो भूत्वा विटपं कस्यचिच्छाखां मध्ये विपाटयन् संज्ञया अभिज्ञानेन पाटयामास एवमयं पाटनीय इति ॥४१॥

SRI SUBODHINI: Having decided that the correct way of killing Jarasandha would be to split his body into "two" parts, and through an indication, our Lord made Bheema become aware of this! OUR LORD'S THOUGHTS ALWAYS ARE TRUE, AND DO NOT PRODUCE ANY OTHER RESULT OR CHANGE! —

THIS IS DUE TO THE FACT, THAT OUR LORD “SEES” EVERYTHING FULLY AS IT IS! Hence, with a view to make Bheema realize the way and method of killing Jarasandha, our Lord showed a very special “example” to indicate the way! He stood before Bheema facing him, and took out a branch of the nearby tree, and split one of it’s leaves into two parts! — right in the middle! Through this action, Bheema was informed, that Jarasandha can be destroyed only through this way — i.e. by separating him, into two equal halves (of his body)!

तद्विज्ञाय महासत्त्वो भीमः प्रहरतां वरः ।

गृहीत्वा पादयोः शत्रुं पातयामास भूतले ॥४२॥

VERSE 42 Meaning: “The mighty powerful and strong Bheema, who is the “best” in the art of giving blows, realizing the method of destroying Jarasandha, got hold of the legs of Jarasandha and made him fall on the ground.”

श्रीसुबोधिनी—एवं भगवत्कृपया ज्ञानक्रियाशक्तियुक्तः प्रहरतां मध्ये श्रेष्ठः मल्लयुद्धमिषेण तं भूमौ पातयामास। पूर्ववदेव यथा तस्य शङ्का नोदेति। नन्वेवं मारणमनुचितमित्याशङ्क्याह शत्रुमिति। शत्रुः शातयिता यथाकथंचिद्वध्यः पादयोगृहीत्वा पातने विकलता च जाता ॥४२॥

ततो मारणप्रकारमाह एकं पादमिति।

SRI SUBODHINI: In this way, Bheema was endowed, with the grace of our Lord, with the power of Jñāna (wisdom), and through his power and strength of being the best of wrestlers (and having been endowed with the power of our Lord) made Jarasandha fall on the ground. That no one should get a doubt that, this way of killing is not right, in this verse, it is mentioned,

that Jarasandha is an "enemy", and there is nothing inappropriate in killing him, in this way. It is said that an "enemy" can be destroyed in any way (as he would do the same to oneself, if given the opportunity). Hence Bheema caught hold of his two legs and with great difficulty, Jarasandha was made to fall on the ground!

Later, through the next verse, the way Jarasandha was killed is being explained.

एकं पादं पदाक्रम्य दोर्ध्यामन्यं प्रगृह्य सः ।

गुदतः पाटयामास शाखामिव महागजः ॥४३॥

VERSE 43 Meaning: "Then by pressing one foot, through his own feet, and by holding the other foot with his hand, like the king of elephants splits the branch of a tree, Bheema split up the body of Jarasandha from foot to head, into two equal parts."

श्रीसुबोधिनी—पादौ त्वश्लिष्टौ एव अतो गुदतः पाटयामास। पूर्वं तस्मिन् ब्राह्मणबुद्धिर्जातेति कालशक्त्या गृहीत इति न प्रत्यत्नं कमपि कृतवानिति ज्ञापयितुं दृष्टान्तमाह शाखामिवेति। अनायासे दृष्टान्तो महागज इति ॥४३॥

ततस्तस्य वधः सर्वजनीनो जात इत्याह एकपादेति।

SRI SUBODHINI: The body was split from the "anus" onwards into two parts. In the first instance, Bheema got the idea, that he was still in the form of a Brahmin. But the power of "Kaala" (time) attracted his mind into itself, and through this enormous power, Bheema was able to do this action of splitting the body into two parts without any difficulty! An example is given here to make us understand this better. Like the king elephant, without much effort, like in a play (Leela), breaks the branches of a tree and splits them! In the same way, the power of "Kaala" (time) also made the body of Jarasandha into two parts!

PRODUCE ANY OTHER RESULT OR CHANGE!

His death happened, when everyone was seeing this — as per the next verse.

एकपादोरुवृषणकटिपृष्ठस्तनांसके ।

एकबाह्वक्षिभ्रुकर्णे शकले ददृशः प्रजाः ॥४४॥

VERSE 44 Meaning: “The people now saw his body in two parts! Each of the two parts had one foot, one waist, one testicle, one thigh, one back, one chest, one shoulder, one hand, one part of head, one eye, one eyebrow and one ear!”

श्रीसुबोधिनी—एकपादः पादादिर्यस्य पादः ऊरुः वृषणः कटिः पृष्ठस्तनमंसः कं चेत्यष्टाङ्गानि द्वन्द्वरूपाणि भिन्नानि जातानि। द्वादशाङ्गेष्वप्यपराणि चत्वार्याह बाहुरक्षिभ्रूः कर्णश्च एको ययोः। एतादृशे शकले सर्वा एव प्रजा ददृशुः॥४४॥

ततो यज्जातं तदाह हाहाकार इति।

SRI SUBODHINI: As his body was split from the “anus” onwards, the “foot” came up and that is why there is the description of the eight limbs from the “foot” onwards! — like the foot, waist, testicles, thigh, back, chest, shoulders, head, hand and ear. There was just a clean “split” in the middle of the “body”. Eight parts were thus described along with the eye, eyebrows etc. In this way, the people saw 12 different parts!

After his death, whatever happened is being explained through the next verse.

हाहाकारो महानासीन्निहते मगधेश्वरे ।

पूजयामासतुर्भीमं परिरभ्य जयाच्युतौ ॥४५॥

VERSE 45 Meaning: “On the death of Jarasandha, there was pell-mell and much “surprise” in the city. Both

our Lord Shri Krishna and Arjuna embraced Bheema and congratulated and honoured him!"

श्रीसुबोधिनी—महान् सर्वैः कृतत्वात् बद्धानामपि यथा श्रवणं भवति।
 भगवान् तथा संपादितवान् मगधेश्वरमरणानन्तरमेव तथा भवतीति बोधयितुं
 तदानन्तर्यमनूदितम्। ततो भीमात्तेजो ग्रहीतुं व्याजेनालिङ्गनं प्रशंसां च
 कृतवानित्याह पूजयामास्तुभीममिति। अर्जुनोऽपि भगवदंश इति द्वयोर्निरूपणम्।
 स्तोत्रेण स्मये जाते तेजोपगच्छतीति स्तुतिः। जयोऽर्जुनः अच्युतश्च।
 उभयोर्गुणस्तस्मिन् गच्छतीति तथापदम् ॥४५॥

SRI SUBODHINI: On the death of the king of Magadha (Jarasandha), everyone shouted in such a huge way, and this resounding sound was heard even by the countless kings, who had been kept in prison by the wicked Jarasandha. It was our Lord, who caused this reverberating huge sound, to emanate and spread on the death of Jarasandha, with a view to make the kings, who were imprisoned by Jarasandha, happy and pleased! The Lord, being very gracious, wanted them to get relief with the thought, that very soon, they would all be released from captivity!

Later our Lord, with a view to withdraw the power from Bheema, which He had blessed him with, embraced him, and also He did this as an act of honour and praise! Arjuna also embraced Bheema and honoured him, as Arjuna is a Divine part of our Lord! That is why, in this verse, both of their names have been given as "JAYACHYUTO" — i.e. both "Jaya" (Arjuna) and "Achyuta" (our Lord Shri Krishna) embraced Bheema. "Praise" makes everyone get pleased and this, of course, takes away the "brilliance" of the "praised" one! Both of them, due to this, embraced Bheema with the thought that let Bheema continue to enjoy the

qualities endowed by them in Bheema! That is why the word "Tatha" (then) is used here.

सहदेवं तत्तनयं भगवान् भूतभावनः ।

अभ्यषिञ्चदमेयात्मा मगधानां पतिं विभुः ।

मोचयामास राजन्यान् संरुद्धा मागधेन ये ॥४६॥

VERSE 46 Meaning: "Our Lord, who is the beloved Lord of every being, who is also compassionate to everyone, arranged for the coronation ceremony of Jarasandha's son, Sahadev, and made him the king of Magadha. He also released all the kings who had been imprisoned by Jarasandha earlier."

श्रीसुबोधिनी—ततः अराजकराज्ये स्थितिरयुक्तेति अन्यस्तस्मिन् देशे स्थापयितुमयुक्तइति अनुकूलस्तत्पुत्र इति सहदेवं तत्तनयं तत्रत्यानां भूतानामनुकम्पार्थमभ्यषिञ्चत्। यतो भगवान् सर्वसमः। ननु शत्रुं हत्वा तद्राज्यं स्वयं ग्राह्यं कथं तत्तनयाय दत्तवानित्याशङ्क्यामाह अमेयात्मेति। भगवान् हितमहितं वा करोतीति न कस्यापि मेयः आत्मा यस्य। मगधानां स्वभावतोपि स पतिर्भवति तस्य विपरीतत्वेपि न काचित् क्षतिरिति ज्ञापयितुमाह विभुरिति। यदर्थमेतावत् कृतं तदाह मोचयामासेति। ननु येन निमित्तेन ते धृताः तदपगमाभावे कथं मोचनमित्याशङ्क्याह मागधेन संरुद्धा इति। मागधस्यैव मृतत्वात् हेत्वपगमः सुतरामेव जात इत्यर्थः ॥४६॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धविवरणे द्विसप्ततितमोऽध्यायः ॥७२॥

SRI SUBODHINI: It is not appropriate for a state to be without a ruler or a king. It is also not right to appoint the king of another state, to this state of Magadha. The Lord, therefore, decided that Jarasandha's son only is eligible to be made as the king of Magadha. Hence the Lord made Sahadeva, Jarasandha's son, as the king, as the people of Magadha also will have sympathy

for him. For our Lord, everyone is the "same". Usually when an "enemy" is vanquished, his territories are annexed to oneself. But why did our Lord give this kingdom to Sahadeva, the son of Jarasandha? Our Shri Mahaprabhuji, removing this doubt says, that our Lord is a "benefactor to everyone" (AMEYAATMA) i.e. our Lord was conferring benefits on everyone, through this action! Whether He was doing this with a different thought in His mind – no one could understand clearly the action of our Lord! In reality, our Lord is the Lord of all, including the people of Magadha, despite the enmity of Jarasandha to our Lord. No decline took place in our Lord, due to Jarasandha's enmity and hatred! To make us understand, our Shri Mahaprabhuji says that our Lord is "VIBHU" – He is omnipotent, capable of everything!

Our Lord had enacted this Divine Leela with another motive also. He got all the kings released, who were imprisoned by Jarasandha. Now that Jarasandha has himself died, there was no purpose in keeping these kings in the prison, anymore!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 72th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं त्रिसप्ततितमोध्यायं ॥

CHAPTER 73, CANTO 10,

SRI BHĀGAVATAM.

चतुर्विंशे विमुक्तानां ज्ञानेनाज्ञानमोचनम् ।

विषयात्मसमृद्धिं च प्राह कृष्ण इतीर्यते ॥१॥

KĀRIKA 1 meaning: "In this 73rd chapter, after destroying Jarasandha, our Lord freed all the kings, who had been put in prison by Jarasandha. Later, our Lord Shri Krishna gave them "Jnana" (spiritual knowledge) and destroyed their "ignorance" (Ajnana). This story will be told."

स्वधर्मैश्चेन्न पुष्टाः स्युर्निरोधस्तर्ह्यनर्थकः ।

अतः स्वासक्तिसिद्धयर्थं ज्ञानराज्ये ददौ हरिः ॥२॥

पूर्वाध्यायान्ते निरुद्धा राजानो मोचिता इत्युक्तं तेषां मुक्तानां भक्त्याधिक्येन पूर्ववत् स्थितिर्निरूप्यते, तत्र प्रथमं निरोधस्थानान्निर्गमनमाह अयुते द्वे इति।

KĀRIKA 2 Meaning: "Our Lord gave them instructions, that they should increase their prosperity through attaining materials, which will come on their own (i.e. not by putting difficult efforts). If these kings do not become blessed through their own "Dharma"

(righteous action), then the “Nirodha” being blessed by our Lord will become “meaningless”. Hence our Lord, with a view to make their “Nirodha” meaningful, gave them the kingdom. Our Lord Sri Hari gave them “spiritual knowledge” also, so that, they do not forget Him, through the “pride” of their kingdom.” [Nirodha = pure and total Bhakthi (devotion) to our Lord]

Towards the end of the previous chapter, it was told, that our Lord freed the kings, who had been imprisoned by Jarasandha. Due to the increase in the devotion (Bhakthi) of these kings, their status, as before, is being described. In the first instance, their getting out of their “prison” is being described, through the next verse.

श्रीशुक उवाच—

अयुते द्वे शतान्यष्टौ लीलया युधि निर्जिताः ।

ते निर्गता गिरिद्रोण्या मलिना मलवाससः ॥१॥

VERSE 1 Meaning: “Shri Sukadeva began to say, “Jarasandha had imprisoned 20,800 kings, by conquering them very easily, like in a game (Leela), and all these ill-kept kings came out of the caves of the mountain wearing dirty clothes”.

एकविंशतिसाहस्रे वधस्तेषां हि संमतः ।

ततः शतद्वयन्यूनास्तेन पूर्वं न मारिताः ॥

KĀRIKA 1 Meaning: Jarasandha had desired that, when he completes the figure of 21,000 kings being imprisoned, then he will give them as “human sacrifice” to “Pramatha Natha”. But before his death, 200 kings were yet to be captured. Hence he could not kill them.”

श्रीसुबोधिनी—एतज्ज्ञापयितुं संख्यामाह अयुते द्वे शतान्यष्टौविति ।
उलूखलबन्धनदत्रापि शतद्वयन्यूनता । एतावतामेकत्र कथं स्थितिरित्यत्र हेतुमाह

लीलया युद्धि निर्जिता इति। गिरिद्रोण्याः सकाशान्निर्गताः मलिना
असंस्कृतदेहाः। मलवाससोऽप्रक्षालितवाससः। अनेन बहिःस्थितिरधमा
निरूपिता ॥१॥

अन्तःस्थितिं निरूपयति।

SRI SUBODHINI: With a view to describe them, their number is being told as 20,800. When Yasodha had desired to bind our Lord, with the mortar, the rope with which she wanted to tie the Lord was found to be short by 2 inches at all times! Due to this, our Lord was not bound at all, by Yasodha, without our Lord's will and desire! In the same way, here, 200 kings were required to complete the figure of 21,000. How did Jarasandha manage to collect 20,800 kings at one place? It is said here, that Jarasandha had brought them by defeating them in "battles". They all now came out of the caves/valleys of the mountain, with dirty bodies and clothes. In this way, when they were freed, their "external form" was not good.

Their "inner attitude" (Sthiti) is being described.

क्षुत्क्षामाः शुष्कवदनाः संरोधपरिकर्षिताः ।

ददृशुस्ते घनश्यामं पतिकौशेयवाससम् ॥२॥

VERSE 2 Meaning: "They were very weak due to hunger, had dried-up faces; by being in prison, they had all become small and lean. They all now came out, and had the "Darsan" of our Lord Shri Krishna, who was dark-blue, like the clouds and wearing His Pitambara yellow dress."

श्रीसुबोधिनी-क्षुत्क्षामाः रोगाद्यभावेऽपि भक्ष्याभावात् कृशाः।
अन्तःसन्तोषाभावात् शुष्कवदनाः। इन्द्रियाणां पीडामाह संरोधपरिकर्षिता
इति। परितः कर्षिताः क्लिष्टाः सर्वेन्द्रियेषु जातक्लेशाः। एवं बाह्याभ्यन्तरभेदेन

परमापदमापन्नाः तत्क्षणादेव सर्वनिवृत्त्यर्थं भगवन्तं दृष्ट्वन्त इत्याह ददृशुस्ते घनश्याममिति। यादृशमात्मानं भगवान् प्रदर्शितवान् द्वादशलक्षणोपेतं तादृशमनुवर्णयति घनश्यामादिभिः पदैः। मनसो हि द्वादश वृत्तयः क्लिष्टा इति सर्वक्लेशनिवृत्त्यर्थं द्वादशधर्मप्राकट्यम्। तत्र शुष्काणामाप्यायनार्थं घनवत् श्याममिति। नीलमेघो ह्याप्यायकः। अनेन देहक्लेशो निवारितः। वाक्क्लेशव्यावृत्त्यर्थमाह पीतकौशेयवाससमिति। पीतं वासो हि वेदात्मकं तत्रापि स्वकर्मबद्धजीवकोशानाशेन प्रादूर्भूतम्। निवृत्तिबोधिका श्रुतिरिति यावत्। अनेन ज्ञानसहिता वागाविर्भवतीति सूचितम् ॥२॥

SRI SUBODHINI: They were not sick — but they had become small and lean! — as they were denied wholesome food. Hunger had made them weak. Due to the sorrow in their minds, the faces had “dried” up. Due to long imprisonment, and due to the stress experienced by their senses, they had become “small”. In this way, these kings were exposed to both “inside and outside” dangers, and our Lord, with a view to release them from their dangerous situation, forthwith, gave them His “Darsan”, with His 12 auspicious signs! Our Lord’s most beautiful Divine form is being described.

Our Lord had now appeared before them with 12 of His most auspicious qualities, as there are 12 main “thoughts” in one’s mind. They were all very unhappy, and the Lord was eager to remove their sorrow. With a view to instill in them “wetness”, as they were all fully “dried up”, our Lord took the hue of blue colour of the rain-bearing clouds. Through this, He removed the stress and difficulties of their “body”. With a view to remove the “stress in their voice”, our Lord had worn His usual “yellow” Pitambara dress. The “yellow” dress is Vedic in form. A Jiva is originated through the destruction of his “Kosa” (body), as per his

“Karma” or “actions”. This “Veda” (scripture) teaches the role of “liberation” (Nivruhi), and through this “Vedic” inspiration, the “voice” comes out with knowledge and spiritual wisdom. This is what is indicated through the symbol of the “Vedic” yellow Pitāmbara dress!

पद्महस्तं गदाशङ्खरथाङ्गैरुपक्षितम् ।

किरीटहारकटकटिसूत्राङ्गदाचितम् ॥३॥

VERSE 3 Meaning: “Our Lord Shri Krishna was holding in one of His holy hands, the beautiful lotus flower; the other three holy hands were illuminated through the mace, conch and the discus; He was seen, as very beautiful, through the ornaments worn by Him like the crown, garlands, wristband, shoulder-band and hand-bands.”

श्रीसुबोधिनी—ततो वसनक्लेशाभावाय अपामोषधीनां च रसरूपं पद्मं हस्ते प्रदर्शनार्थं यस्य। ततो ममेत्यहंकारस्त्रिविध इति तन्निवृत्त्यर्थं गदाशङ्खरथाङ्गैः उपलक्षितं स्त्रीपुंनपुंसकहेतिप्रयोगेण त्रिविधानामपि छेदनम्। एतावन्त एव हि ममताविषयाः। उपलक्षणत्वं तु सकृदेव निराकरणात् पुनः प्रयोजनाभावं ज्ञापयति किरीटादिभिः पञ्चविधैरलङ्कारैः पूजितश्चक्षुःक्लेशाभावाय। पञ्चविधं हि रूपमिति नीलश्वेतपीतरक्तचित्रभेदाद् अन्येषामत्रैवान्तर्भावः ॥३॥

श्रीवत्साङ्गमिति ।

SRI SUBODHINI: Our Lord was seen holding a beautiful lotus flower to indicate that this “lotus” symbolizes the “Rasa” (relish — bliss) of “water”, and the “medicines”, and also to ensure the removal of stress and difficulties caused by the wearing of the dresses (clothes)! Then, with a view to remove the three types of “egos” (Ahankar), our Lord has worn, three different weapons in His holy hands — the three “egos” are of the men, women and of those who are, eunuchs; and

ness” (Chittam) on His neck. This “wearing of the gar-

the Lord has used these three weapons to destroy these three types of "ego"! These constitute the factor of "Mamata" (mineness). Our Lord has worn also 5 types of "ornaments and embellishments" like the crown etc. With a view to mitigate the stress for His beautiful eyes, all these ornaments had the colour combination of blue, white, yellow, red and were illuminated through decorations of different types. All the other "beautification" are also included in this description.

Through the next verse, further description of the Lord is being done.

श्रीवत्साङ्गं चतुर्बाहुं पद्मगर्भारुणेक्षणम् ।

चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥४॥

VERSE 4 Meaning: "Our Lord had the sign of the holy Srivatsa symbol! He had four arms, had lotus like eyes, with a very beautiful and cheerful face, and wearing brilliant earrings."

श्रीसुबोधिनी-पादक्लेशाभावः ब्राह्मणपादक्लेशस्तत्रैव निवारितः। चतुर्बाहुमिति हस्तयोः क्रियाया द्विगुणीकरणात्। पद्मगर्भवदरुणे ईक्षणेयस्येति मनसःक्लेशाभावः। नासिकयोर्वा। चारु प्रसन्नं वदनं यस्येति सर्वकामनापूर्त्या कामक्लेशनिवृत्तिः। स्फुरन्मकरकुण्डलमिति श्रोत्रस्य ॥४॥

SRI SUBODHINI: The Lord had continued to wear on His holy chest, the sign of "Srivatsa" to indicate the removal of the "stress" of sage Bhrgu's feet! The "four" hands indicate, that the Lord has "doubled" the power of "action" through His holy hands. By describing His lotus like eyes, it is indicated, that He had no "stress" at all in His mind and for His nose! Having a beautiful and cheerful face, it is shown, that our Lord's desires are always in a "fulfilled" state, and he has no

“stress or difficulty” caused by “desires” (Kaama) as all these difficulties have been fully destroyed! The whale-shaped earrings mitigated the sorrow and stress of all “hearers” (of Vedic chanting).

भ्राजरद्वरमणिग्रीवं निवीतं वनमालया ।

पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया ॥५॥

VERSE 5 Meaning: “The “Kausthubha” gem was seen “illuminating” around our Lord’s neck; He has worn the “Vanamaala” (the garland with 5 forest flowers). Such was the beauty of our Lord, that everyone drank “Him” through their eyes, and “tasted” Him through their “tongues”!”

श्रीसुबोधिनी—भ्रातृप्रकाशमानो यो मणिः स ग्रीवायां यस्येति। ज्ञानक्रिययोर्मध्यस्थेन जीवोत्क्रमक्लेशो निवारितः। निवीतं वनमालयेति व्यापिका कीर्त्या त्वक्स्पर्शक्लेशो निवारितः। एतादृशं भगवन्तं दृष्ट्वा सर्वेन्द्रियाण्यहमहमिकतया रूपरसगन्धस्पर्शार्थं प्रवृत्तानि इति वदन् तेषां भगवति सर्वभावप्रवृत्तिमाह पिबन्त इव चक्षुर्भ्यामिति। चक्षुषा हि रूपलावण्यामृतं पीयते, दर्शनं बहिः स्थितावेव, पानमन्तःप्रवेशनमिति विशेषः। उभाभ्यां पानं द्विहस्तभोजनवदत्यासक्तिं बालभावं वा बोधयति। रसग्रहणार्थमाह लिहन्त इव जिह्वयेति गौरवत्समिव। तथाभूतं भगवन्तं दृष्ट्वा तेषां तथाभावो जात इत्यर्थः ॥५॥

गन्धानुभवार्थमाह जिघ्रन्त इव नासाभ्यामिति।

SRI SUBODHINI: The gem worn on the neck was brilliant and illuminating. This emphasizes the fact, that both “Jnāna” (knowledge) and “Kriya” (action) are situated in the neck of our Lord! “Jnāna” is situated on the head and “action” is stationed on the body, and the “middle” portion, of both of these, is the “neck”. Our Lord has worn this “gem” symbolizing “consciousness” (Chittam) on His neck. This “wearing of the gem”

by the Lord will remove the stress and sorrow of all “beings” pertaining to all their “actions”!

The “Vanamaala” garland was enveloping His entire “body”. This garland symbolizes “fame”. Through this, the Lord removed the “stress” caused by the touch of the skin! On getting the “Darsan” of our Lord Shri Krishna, all the “senses” of onlookers began to “desire” for the “touch” of the fragrance of the “Divine form and bliss” of our Lord! Each of them vied with each other telling that, “I will go first and drink the beauty of our Lord”. This is being beautifully described in this verse as “the eyes were seen drinking the nectar of beauty” of our Lord! “Darsan” is usually done, by remaining “outside” of the person who is seen. But “drinking” takes place only “inside”! This is the beauty of getting our Lord’s “Darsan”! The verse mentions that, all the persons drank the nectar of our Lord, through “both” of their eyes, and the purport of this, is to emphasize that, like a child eats with both of his hands, these onlookers also began to “drink” with both of their eyes — thus exhibiting their “innocent childlike” nature. This sort of “drinking” also emphasizes their intense loving attachment to our Lord. It is also said here, in this verse, that they were licking (tasting) the nectar of our Lord’s face, through their tongues! — like the calf of a cow licks! In the same way, on getting the “Darsan” of our Lord, all of them got this sort of “attitude” (Bhāva). This is the purport.

For the sake of experiencing “fragrance” (Gandha), the following verse is being given.

जिघ्रन्त इव नासाभ्यां रम्भन्त इव बाहुभिः ।

प्रणेमुर्हतपाप्मानो मूर्धभिः पादयोर्नृपाः ॥६॥

VERSE 6 Meaning: “By inhaling through their nose, the “fragrance” of our Lord and by embracing the Lord through their hands, all the “sins” and “sorrow” of these kings were removed (destroyed). Due to which, Oh king! All these freed kings caught hold of our Lord’s feet and began to do prostrations with their heads.”

श्रीसुबोधिनी—पूर्ववद्वाख्येयम्। स्पर्शार्थमाह रम्भन्त इव बाहुभिरिति। रम्भणमालिङ्गनं परिरम्भ इति यावत्। अत्र बहुवचनं नानाविधस्पर्शग्रहणार्थमवयवगतमभिप्रेतं चतुर्भुजत्वलक्षणं सारूप्यदानं वा बोधयति। एवं लौकिकभावेन भगवन्तमात्मसात्कृत्वा ततस्तृप्ताः सन्तः क्लेशनाशे ज्ञानोदये विदितभगवदैश्वर्याः ‘नमो नम इत्येतावत्सदुपशिक्षितम्’ इति शास्त्रानुसारेण कर्तव्यान्तराभावात् स्नेहपूर्वकं नमस्कारं कृतवन्त इत्याह प्रणेमुमिति। प्रशब्देन स्नेहं बोधयति। नमो नम इतिवीप्सया स एवाभिप्रेत इति। नन्वेतादृशी बुद्धिः कथमेतेषां संजाता, तादृशा एवेति न मन्तव्यं निरुद्धत्वादित्याशङ्क्याह हतपाप्मान इति। दर्शनेन भोगस्मरणाभ्यां च त्रिविधमपि पापं नष्टं ततः शुद्धाः सन्तः स्वस्य ज्ञानरूपमात्मानं परब्रह्मण्यक्षरे भगवच्चरणारविन्दे योजयन्त इवान्तर्याम्यवतारभेदेनोभयत्राप्यन्तर्बहिःसायुज्यार्थं पादयोः मूर्धभिःरित्युक्तम्। नृपा इति विचक्षणाः। अनेनैव राज्यभोगार्थाभावः सूचितः ॥६॥

ननु क्लेशाभावार्थं कथं न नमस्कृत इत्याशङ्क्याह कृष्णसंदर्शनाह्लादध्वस्तसरोधनक्लमाः इति।

SRI SUBODHINI: Like all of them had drunk the nectar of our Lord’s beautiful face previously, now, they all enjoyed the felicity of the sweet fragrance of our Lord and embraced the Lord, through their hands. The bliss and joy of the Lord’s holy Divine body were fully experienced by all of them, in so many ways, by their “touching” and embrace! The Lord blessed them with His “Saaroopyam” (making them like His own Divine form). All these kings, with this expression of their love, became very satisfied, on attaining the

“oneness” with our Lord, albeit in a “worldly” way! Their “sorrows” were removed, and they now got “Jnāna” (spiritual knowledge). This “Jnāna” enabled them to understand the true glory and greatness (Māhātmyam) of our Lord (i.e. His opulence etc.). They now understood the meaning of the words “NAMO NAMAHA” (Oh Lord! We are offering continous prostrations). They began to do “prostrations” to our Lord, with love. How did these kings get this sort of intellect? Are we to conclude, that these kings were “devoted” to our Lord, even when they were in the prison? This doubt is removed, through the reference in the verse, that due to the (1) “Darsan” of the Lord, (2) enjoying His physical presence and through “embrace” etc. and (3) through His remembrance, all the three types of “sins” were destroyed. They now got purified. They were now able to join their “Aatma”, which is of the nature of “Jnāna” (spiritual knowledge) to the lotus feet of our Lord, who is the imperishable Divine “Paramaatma” (Supreme Aatma). They prostrated to our Lord, who was now in two roles viz. as the indwelling Divine Lord (Antaryaami inside) and also as the “manifested” (Avataar) Divinity (outside)! The reference to the “Kings” (Nripaha) is made by Sri Sukadeva to emphasize that these kings were indeed different (i.e. spiritually devoted to our Lord) and they were bereft of the desire to enjoy the material pleasures of having territories, kingdoms etc. i.e. they were fully devoted to our Lord, through the grace of our Lord!

Why did they not “prostrate” to our Lord for the sake of ending their “sorrow”? The following verse, removes this doubt.

कृष्णसंदर्शनाह्लादध्वस्तसंरोधनक्लमाः ।

प्रशशंसुर्हृषीकेशं गीर्भिः प्राञ्जलयो नृपाः ॥७॥

VERSE 7 Meaning: “On being blessed with the “Darsan” of our Lord Shri Krishna, and due to the rise of bliss thereby, all their “sorrow” caused by their imprisonment got destroyed. These kings, therefore with folded hands, began to sing the “praise” of our Lord, through their words.”

श्रीसुबोधिनी—सदानन्दस्यान्तःप्रवेशरूपेण दर्शनेन जातानन्देन सूर्योदये तम इव ध्वस्तः संरोधनक्लमः ग्लानिर्येषां एवं सर्वभावेन सिद्धसमस्तपुरुषार्थाः एतादृशस्थितिदाढ्यार्थं भगवत्प्रेरणयैव भगवत्संतोषार्थं भगवत्स्तोत्रं कृतवन्त इत्याह प्रशशंसुरिति। भगवत्प्रेरिता वाक् यथासुखं तं स्तौति तेषां न कापि चिन्तेति बोधयति हृषीकेशमिति। प्राञ्जलय इति चित्तशरीरसावधानता। नीतिज्ञानार्थमाह नृपा संबोधनपक्षेऽपि तथोचितत्वं बोधयति ॥७॥

SRI SUBODHINI: The kings got the “Darsan” of our Lord, and this was not just an “external” outside “Darsan”, but the Lord had given them “Darsan” in their “inside” too, by entering into them, with His Divine form of “everlasting bliss” (Sadaanandarooपा). This made them all intensely “blissful”. This “rise” and manifestation of “bliss”, removed the “sorrow” of imprisonment, like the darkness is destroyed, through the “rise” of the sun! In this way, they attained, in every way, all the main “goals” of their lives!

Our Lord was eager to establish this “state of blissful” mind, in them, on a permanent basis, and as inspired by our Lord, with a view to make our Lord happy, all these kings began to do the “praise” (Stuti) of our Lord. Their “words” were inspired by our Lord, and with a view to attain “bliss and joy” by “praising”

our Lord, they now began to do the “Stuti” with their “words”. The kings had removed all their worries and anxieties on getting the “Darsan” of our Lord. This “inspiration” for doing the “praise” of the Lord indicated, that our Lord is the “Swāmi” (master) of all the “senses” (Indriyas) and the “senses” inspired by our Lord, will do their “actions” with the sole motive of giving joy and happiness to our Lord only! They now folded their hands and became “alert” in their “bodies”. The word “Nripa” (kings) is used here to indicate, that these kings were fully aware of the rules of conduct and behaviour.

सगुणास्ते महात्मानो गुणातीतं हरिं मुदा ।

नवभिः श्लोकयामासुर्निर्गुणत्याय सर्वशः ॥१॥

प्रार्थना मत्सराभावो गतराज्यानुमोदनम् ।

युक्तिस्तत्र स्वदोषोक्तिः स्वभाग्यस्याभिनन्दनम् ॥२॥

वैराग्यमुपदेशस्य प्रार्थना स्वाधिकारिता ।

क्रमान्निरूपिता ह्यर्था यतस्तान् सुष्ठुबोधयत् ॥३॥

आदौ प्रार्थयितुं नमस्यन्ति नमस्त इति।

KĀRIKAS 1, 2 and 3 Meaning: “These kings had not attained the status of “Nirguna” — beyond the three qualities of Satwa, Rajas and Tamas (i.e. they were under the control of these “qualities”). Hence, with a view to make, all of them, attain the state of being beyond the three qualities (Nirguna), our Lord Shri Hari, who is always stationed in the state of being “beyond the three qualities”, is being “praised” through 9 verses.

In the first verse, there is the “prayer”, the second verse expresses the non-existence, in their mind, of “inimical” feelings; through the third verse, they “accept”

the state of loosing of their kingdom; the fourth verse contains their plan or decision. The fifth verse expressed their “blemish” (Dosham); the sixth verse acknowledges their own “luck and fortune”; through the 7th verse, they pray to our Lord to “instruct” them with His “advice”; through the 8th verse, they exhibit their “deserving” nature. In the 9th verse, our Lord begins His “instructions” (Upadesa). Our Lord blessed them, through His “advice and instructions”, with the noble and the highest wisdom.

In the first instance, with a view to do a prayer, through the first verse, they do the “prostrations” to our Lord.

राजान ऊचुः—

नमस्ते देवदेवेश प्रपन्नार्तिहराव्यय ।

प्रपन्नान् पाहि नः कृष्ण निर्विण्णान् घोरसंसृतेः ॥८॥

VERSE 8 Meaning: “The kings said, “Oh Lord, of the Lords of all the celestial Lords! Oh changeless eternal Lord, who removes the sorrow of all those devotees, who have surrendered to You! We have come to surrender to You, being tormented by this cruel “Samsara” (of life and death). Hence, Oh Lord Shri Kirshna! Kindly protect us, who have surrendered to You!”

श्रीसुबोधिनी—तुभ्यं नमः। प्रार्थितदानसामर्थ्यार्थमाह देवदेवेश इति। देवानामपि देवाः कालादयस्तेषामपि नियन्तेति। विद्यमानेऽपि सामर्थ्ये परदुःखप्रहाणेच्छा मृग्यत इति तामाह प्रपन्नार्तिहरेति अनुभवसिद्धश्चायमर्थः। भक्तार्थं व्यावृतावपि भगवतो न काचित् क्षतिरित्याह अव्ययेति। प्रपन्नानामेवार्ति हरतीति। तस्य स्वभावमुक्त्वा स्वस्य प्रपत्तिमाहुः प्रपन्नान् पाहि नः कृष्णेति। रक्षणस्थानं निर्दिशन्त इवाहुः निर्विण्णान् घोरसंसृतेरिति। घोरत्वमनुभूतमेव। जन्ममरणपरंपरा संसृतिः ॥८॥

एवं पालनं प्रार्थयित्वा पूर्वं भगवता कृतं मोचनं लौकिकं चेत्फलत्वेन मन्यते तदा दुःखहानिवत्सुखमपि भगवान् लौकिकमेव दास्यतीति तन्निषेधार्थं दुःखदातरि मात्सर्याभावमाहुः नैनं नाथान्वसूयाम इति।

SRI SUBODHINI: "We are prostrating to You. You are the Lord of "time" (Kaala) and others, who are the "Lords" of all the celestial beings. Hence, You are omnipotent and capable of blessing us, with what we have prayed for! It is well known, that with this capacity and potency, You also have a great desire to destroy the sorrow of others. Hence, You always destroy the sorrow of those, who have surrendered to You. We know this through our own experience. Oh Lord! if you have to take any trouble to do something good for your devotees or to confer welfare on them, even then, You do not have any difficulty or decline, as You are "without any decline or loss" (Avyaya — permanent) i.e. You are "changeless (Avikaari)". It is OUR LORD'S NATURE TO DESTROY THE SORROW OF THE DEVOTEES, WHO HAVE SURRENDERED TO HIM. After telling like this, they further say that, "we have surrendered to You. Hence kindly protect and save us, who have surrendered to You! The sorrow of life and death is cruel indeed! We have become tormented by this. In this way, through the first verse, the kings have prayed to our Lord.

The kings had prayed to our Lord for their "protection". If the kings had treated their "release to freedom" as a "worldly" benefit blessed by our Lord (i.e. the destruction of this "sorrow" of detention as "material and worldly" in nature only), then. Perhaps, the Lord will give "comfort and happiness" only, in a "worldly" way! - This analysis is fully and totally "wrong" and

baseless, as our Lord's nature, as per our Shri Mahaprabhuji is always "envy-free" (non-jealous) and He always confers, "happiness" without any motive. This is being explained through the next verse.

नैनं नाथान्वसूयामो मागधं मधुसूदन ।

अनुग्रहो यद्भवतो राज्ञां राज्यच्युतिर्विभो ॥९॥

VERSE 9 Meaning: "Oh Lord! Oh Lord Madhusoodana! We are not avaricious or jealous of this Magadha kingdom. Oh Lord! who is all-capable and omnipotent! We regard the loosing of our kingdom as an act of blessing from You only."

श्रीसुबोधिनी-एनं हतं पातितं जरासंधम्। ननु त्वदर्थमेवायं मारितः कथमेवमुच्यत इत्याशङ्कयामाह हे नाथेति। नाथत्वादेव कृतं न त्वस्मत्प्रेरणयेत्यर्थः। असूया दोषारोपेण दर्शनं निर्दुष्टानस्मान् दोषयुक्तानकरोदिति दुष्टोऽयमिति। किंच। मागधोऽयं देशदोषादस्याप्येवं बुद्धिः। तव न नायं पराक्रमः यतस्त्वं मधुसूदनः। असूयाभावे हेतुं स्पष्टयन्ति अनुग्रहौ यद्भवत इति। राज्ञां राज्यच्युतिः सन्निपातिनामिव सन्निपातनिवृत्तिर्भवतोऽनुग्रहः। न ह्यनुग्रहसंपादकः असूयार्हो भवति। नन्विष्टसाधनं राज्यं तस्मिन् गते कथमिष्टं भविष्यतीत्याशङ्कयामाहुः विभो इति ॥९॥

राज्यस्यानर्थहेतुत्वमाहुः राज्यैश्वर्येति।

SRI SUBODHINI: We are not "jealous" of Jarasandha, who has been ousted from his kingdom and killed by You. If the Lord were to say to them that, "I have killed Jarasandha for your sake only. Why are you all telling like this?" Answering this, the kings say, "Oh Lord! You are our Lord and master! You have protected us, as You are our Lord and master. You have not done these "acts" as inspired by us or being prompted by us. You have enacted this Divine Leela, as per your will and desire only! This Jarasandha was a

bad wicked person. Due to this, although we are “blemish-free”, Jarasandha became full of “blemish” due to his jealousy and envy of us! Moreover, it is also specially true, that Jarasandha’s intellect had become “sinful”, due to his Magadha state also! You have destroyed, Oh Lord! this wicked Jarasandha, and we do not want to over emphasize on the aspect of your valour and capacity to achieve all these actions, as You are “Madhusoodana”! (The destroyer of demon “Madhu”).

The kings are now specifying the reason for their “non-jealous” nature and make it clear that, “our loosing the kingdoms and the resultant imprisonment”, we consider, as due to your blessings only! — Like freeing a patient from a life-threatening disease! The one, who “blesses” never ever gets “jealousy or envy”. He is always compassionate! (Kripaalu) — as He has redeemed us from our “disease”, and has restored us to or health! If the “territories” of these kings, which could fulfill their desires were to go away i.e. deprived of, then how will they ever hope to achieve their desire-fulfillment? Answering this, they say that, “Oh Lord! You are “Vibhu” — omnipotent and all capable! Due to this, You can always make us attain fulfillment of al our “real” desires, without these territories or kingdoms”!

Through the next verse, they describe the “kingdom” as leading to more “sorrow” and “unhappiness”!

राज्यैश्वर्यमदोनद्धो न श्रेयो विन्दते नृपः ।

त्वन्मायामोहितो नित्या मन्यते संपदोऽचलाः ॥१०॥

VERSE 10 Meaning: “A king, who is intoxicated with the “pride”, due to the opulence of his kingdom,

is unable to understand, as to what is really useful or beneficial to him (i.e. what will lead to his "true welfare"). He gets infatuated, through your "Māya" (power of illusion) and regards all types of "wealth", as stable and everlasting!"

श्रीसुबोधिनी-राज्ये यदैश्वर्यं इश्वरोऽहं यथासुखं करिष्यामीति यो मद्दः तेन उन्नद्धो मत्तः यत् स्वस्य श्रेयो धर्मादिकं तन्न जानाति कदापि न प्राप्नोति वा। न च तस्य कामदशा सेति धर्मादिकं नास्त्येवेति मन्तव्यं यतो नृपः प्रजारक्षार्धमवान्, तदपि न करोतीति तात्पर्यम्। नन्वर्थोऽपि श्रेयो भवति तत् संपादनं करोतीति कथमेवमुच्यत इत्यत आहुः। त्वन्मायामोहित इति। सत्यं संपदः श्रेयो भवति परं समूलाश्चेत् तासां मूलं धर्मादिः तदभावे अमूलाः सत्यः क्षणान्निवर्तन्ते एतादृशीः संपदः भगवन्मायामोहितः नित्या एव मन्यते अचलाश्च। अल्पनाशश्चलनं सर्वनाशोऽनित्यता तस्मान्मोहजनकत्वात् निर्मूलाः संपदः न समीचीनाः ॥१०॥

किंच। संपदां सर्वथा दुष्टत्वं नास्ति किंतु निर्मूलानामेवेति निरूप्य सर्वथा दुष्टत्वं दृष्टान्तेनाहुः मृगतृष्णामिति।

SRI SUBODHINI: One gets great wealth and opulence, after attaining a kingdom. After getting this wealth, a king thinks that he is "Ishwara" - the Lord himself! "I will do everything with ease and comfort!" He gets "pride" like this, and on getting intoxicated with this "pride", and due to this, he is not able to understand correctly the duties of protecting his subjects under his rulership. In this way, he never attains true welfare or status! He forgets his main duty of protecting his subjects in the kingdom. This king, due to his "ego and pride" does not perform this most important duty as a ruler! "Wealth" also makes one "famous" and hence, he gathers wealth. What is wrong in this? The answer is given to this query, by telling that these types

of kings get “infatuated” through the “Māya” of our Lord. Hence they do not gather the “Dharmik and truthful” wealth, but through “ill-gotten” wealth, they get destroyed, very easily! He regards this sort of momentary wealth as permanent and stable, due to his infatuation by the “Māyik” power of our Lord! Unstable and destructible are the nature of all types of wealth, which only makes one “infatuated”, and as they are impermanent (i.e. one has to leave them too), gathering this type of wealth is not considered as appropriate!

All types of “wealth” are not “bad”, and only that “wealth,” which is “destructible” is bad! After telling like this, they say now that, the “bad nature” is always present in “wealth”. This is explained through the next verse, through an example.

मृगतृष्णां यथा बाला मन्यन्त उदकाशयम् ।

एवं वैकारिकीं मायामयुक्ता वस्तु चक्षते ॥११॥

VERSE 11 Meaning: “Though these types of “wealth” are impermanent and fleeting, these persons regard this wealth as being permanent, and think that they will last for all times! — Like small boys regard the mirage as water-bearing lakes! In the same way, those persons, who do not perform “Seva” and worship to You, Oh Lord! regard your ever-changing “Māya” as a true object.”

श्रीसुबोधिनी—दृष्टिमात्रेण संपदात्वं वस्तुतस्त्वर्थशून्यत्वादापदात्वमेव यथा मरुमरीचिकायां जलबुद्धिः। प्रत्युत ग्रीष्मे धावनं कारयन्ती अनर्थहेतुरेव। तथापि बाला विवेकशून्याः युक्त्या बाधितजलदेशेपि तां जलाशयमेव। मन्यन्ते एवमयुक्तास्त्वच्चरणारविन्दयोग रहिताः वैकारिकीं नाना विकाररूपां

बाधितार्थामपि मायां वस्तु चक्षते। न ह्यात्मनि विकल्पो नानाविधत्वं वा
भवति तथापि विकारजातं वस्तुत्वेन मन्यमानः मायामोहित एव भवति
॥११॥

ननु भ्रान्तानामेव संपदोनर्थहेतवः न युष्माकमित्याशङ्कयामाहुः वयं
पुरेति।

SRI SUBODHINI: Only for the “seeing”, if
“wealth” was there, and in reality, if there is no
“wealth” at all — in this way, there is no reality in
all these kinds of “material” wealth. There is only grave
danger. Like in a mirage (of a desert) there is the thought
(misconception) of a water bearing lake. In the summer
season when a person seeks water in a desert, and in
the end gulled and cheated by these “mirages”, unable
to quench his thirst, he meets with danger and sorrow.
Like a “boy” i.e. a foolish person, regards this place
as full of water, even though through his own intellect,
he could clearly see the “contrary” as true! In the same
way, the person, whose mind is not attached to the
lotus feet of our Lord i.e. “those who do not perform
your Seva or worship, regard this ever changing world
as real, and where there are no objects at all, they regard
them as being “full” of objects”.

The “Aatma” (i.e. our Lord) is One, but due to the
“Māyik” power of our Lord, these non-devotees get
“infatuated” and regard all these objects as “real” and
“permenant”!

If the Lord were to say to them, “All these types
of wealth are bad only to those who are “foolish and
ignorant” and not for you at all!” To this these kings
reply as under.

वयं पुरा श्रीमदनष्टबुद्धयो-

जिमीषयास्या इतरेतरस्पृधः ।

घनन्तः प्रजाः स्वा अतिनिर्घृणाः-

प्रभो मृत्युं पुरस्त्वावगणय्य दुर्मदाः ॥१२॥

VERSE 12 Meaning: "Our intellect also were lost previously due to the pride of wealth! Due to this "intoxication", with a view to conquer this earth, we bore jealousy and hatred to each other! Oh Lord! we are very cruel! Without thinking for a moment about our own impending "death", we became very cruel and pitiless and destroyed our own people!"

श्रीसुबोधिनी-श्रीमदेन नष्टा बुद्धिर्येषां वयं तु सुतरामेव पुरैव नष्टाः। यतः अस्याः पृथिव्याः जिगीषया इतरेतरस्पृधो जाताः। स्पर्धा ह्यात्मनो मुख्यो नाशहेतुः। न केवलं समानशीलेषु स्पर्धैव दोषः किंतु तदीयाः प्रजा अतिनिर्घृणाः सन्तः घनन्तो जाताः। स्वा अपि प्रजा वृथादण्डादिभिः। प्रभो इति संबोधनं तेषामप्रभुत्वं सूचयति। ननु राज्यदानसमय एव भगवताः राज्यस्थिताः सर्व एव तेभ्यो दत्ता इति स्वकीया यथा सुखं कुर्वन्तु को दोष इति चेत् तत्राहुः त्वां मृत्युं पुरः स्थितमवगणय्येति। स हि मृत्युर्भगवान् किमयं करिष्यतीत्यग्रे निलीय तिष्ठति अन्यथाकृते मारयिष्यतीति ज्ञात्वापि तमवगणय्य स्थिताः। एवं मतिविभ्रमे हेतुः दुर्मदा इति ॥१२॥

तर्हि भगवान् किमुपेक्षां कृतवान् मारितवान् वेत्याशङ्कयामाहुः त एवेति।

SRI SUBODHINI: "Due to the "pride" of wealth, our intellect had lost its moorings. We were eager to conquer this earth, and due to this, we came to hate and envy each other! This hatred and envy became the root cause for our destruction. If people of exemplary conduct and character, get into a state of "competitive" spirit, then, this situation is not considered as wrong!

But, we took out our pride on our own people, in a cruel way. We gave them punishment by becoming intensely cruel and pitiless! We gave them so much sorrow, “Oh Lord!”, — through this addressal, these kings are exhibiting and substantiating their pitiable low nature. Our Lord had blessed them with all the materials/wealth, when He had given them their kingdom. This was done by our Lord, with a view to see, that the kings protect their subjects well and rule them with love. But all these were forgotten by these kings! What was their “blemish”? They now say that, “Our death was standing before us i.e. yourself, only. But we ignored You also, despite the knowledge, that we will be punished, if we were not to obey your instructions and not ill-treat our subjects! Our intellect is deluded and lost. The reason for this is our “pride”, and it is our “pride” which made us behave in this despicable way!

Did our Lord in turn “ignore” them or “punish” them? The answer to this doubt is being given, as per the following verse.

त एव कृष्णाद्य गभीररंहसा दुरन्तीवीर्येण विचालिताः श्रियः।
कालेन तन्वा भवतोऽनुकम्पया विनष्टदर्पाश्चरणौ स्मराम ते॥१३॥

VERSE 13 Meaning: “Oh Lord! Shri Krishna! The very same persons, today are remembering your lotus feet, through your grace, having been deprived of our wealth, through your own form of “Kaala” (time), which has a tremendous driving force and limitless strength. This has made us give up our “pride”!”

श्रीसुबोधिनी—कृष्णेति स्नेहात् संवादेन जातधाष्ट्यानां संबोधनम्।
अद्येति नैतत्परोक्षम्। किं जातमित्याकाङ्क्षायामाह गभीररंहसा गभीररयेण
कालेन श्रियः सकाशाद्विचालिताः। कालस्य सामर्थ्ये तत्र द्वेषाभावे च

हेतुः भवतस्तन्वेति। कालं वञ्चयितुं देशान्तरगमनं वारयति गभीररंहसेति। प्रतीकारं वारयति दुरन्तवीर्येणेति। ननु मम तत्त्वेति कथं निश्चितं तत्राहुः यतो राज्य भ्रंशानन्तरं भवतोऽनुकम्पया विनष्टदर्पाः। गतदोषाः सन्तः चरणौ स्मराम ते। महान्तं गुणं प्राप्ताः यदि भगवानेव तथा न कुर्यात्तदा राज्यभ्रंशे सुतरामेव सद्बुद्धिर्न स्यात् भगवांस्त्वतिकृपालुः अनर्थात्याजयित्वा परमार्थं योजितवानिति कार्यानुरोधात् कालस्य तव शरीरत्वमध्यवसीयते ॥१३॥

ननु दोषसहितानामेव राज्यमनर्थहेतुः यथा ज्वरसहितानामन्नम्। अतः सांप्रतं दोषस्य निवृत्तत्वात् राज्यं ग्रहन्त्वित्याशङ्कयामाहुः अथो न राज्यं मृनातृष्णिरूपितमिति।

SRI SUBODHINI: “Oh Lord Shri Krishna!” – this addressal, the kings have made only, when they got “love” for our Lord, while they had this dialogue with our Lord, and they felt “nearness and familiarity” with our Lord! The word “Adhya” (today) is used to emphasise, that our Lord Shri Krishna was being “seen” by them “actually” (in physical form). Hence what has happened today, as new? Answering this, they say, that “we have gone far away from Goddess Laxmi, through the furious force of “Kaala” (time). How did this “Kaala” (time) get such a capacity? They reply to this, by telling” that “Kaala” (time) is your form only! Hence there is no necessity for any other capacity or power to work through You (i.e. it is You, Oh Lord! who is working through the factor of “time” (Kaala). YOU ARE OMNIPOTENT AND ALL POWERFUL! “As You are this factor of time, there is no question of having any ill will or hatred”. If they were told that, they should have all gone to a different place, with a view to remove/cheat the influence of “time” (Kaala), they reply that, “Time is always present with a furious force, and it can catch us up at any place”. If they were told, that they

should have taken precautionary steps to ward off the influence of “Kaala”, they reply that, “time has so much strength and power which are limitless!” To the query of the Lord that, “Kaala” (time) is my own body! How did you know about this? To this, the kings reply that “with your grace and compassion our “ego” has got destroyed. Through this destruction of our “ego” all our “blemish” have been removed, and this has led to our remembrance of your lotus feet! We have now attained the highest of all spiritual qualities. If you have not blessed us, in this way, then due to the loss of our kingdom, we would not have got his “pure and good intellect”. Hence, Oh Lord! due to your nature of being very gracious and compassionate, we have been rescued from a grave danger and put on the path of the highest truth (Paramaarth). In this way, we have realized that the factor of “Kaala” (time) is your “body” only.”

Only those with “blemish and sins” will find the “kingdoms” as “dangerous” (Anartha) – like food for those suffering from fever! “Now that, all your “blemish” have been removed please accept your kingdoms” – To this the kings reply, as per the following verse.

अथो न राज्यं मृगतृष्णिरूपितं देहेन शश्वत्पतता रुचां भुवा।
उपासितव्यं स्पृहयामहे विभो क्रियाफलं प्रेत्य च कर्णरोचकम्॥१४॥

VERSE 14 Meaning: “We are not eager to enjoy the kingdoms, which is like a mirage, through this body, which is the “house of disease”, and prone to destruction on a permanent basis! Not only this, we do not even desire for attaining the “heavens” in the other world, the enjoyments of which, we have heard, as “fabulous”.”

श्रीसुबोधिनी—अनेन इहामुत्र दोषप्रदर्शनपूर्वकं वैराग्यं निरूप्यते। अथो दोषगमनान्तरं राज्यं न स्पृहयामहे। राज्यस्य स्वरूपतो दोषमाह मृगतृष्णिरूपितमिति। अर्थशून्यमिति यावत्। अस्य करणं त्वतिदुष्टमित्याह देहेनोपासितव्यमिति। न हि राज्यात्माना सेव्यं किंतु देहेनैव देहस्तु विद्यमानदशायाम्। अग्रे च दुष्टमिति दोषद्वयमाह शश्वत्पतता सर्वदा मृत्युग्रस्तेन रुजां भुवा रोगोत्पत्तिस्थानेन अतः स्वतः परिकरतश्च दुष्टत्वात् वयं न स्पृहयामहे। एवमैहिकफले दोष उक्तः। पारलौकिकेऽप्याह क्रियाफलं च प्रेत्य न स्पृहयामाह इति। क्रिया यागादिस्तस्य फलं स्वर्गादिः तदपि प्रेत्यैव मृत्यैव प्राप्तव्यं लोका जातिभ्रंशप्राप्यमपि न मन्यन्ते कथं मृत्युप्राप्यं बुधो मन्यन्ते। तत्रापि कर्णमात्ररोचकं दूरात् समीचीनमिति श्रूयते न तु समीचीनं स्पर्धासूयाभयादीनां तत्रैवाधिक्यात् ॥१४॥

एवमैहिकामुष्मिकफलवैराग्यं निरूप्य ज्ञानोपदेशे स्वयमधिकारी इति ज्ञापयित्वा प्रार्थयन्ते तन्नः समादिशोपायमिति।

SRI SUBODHINI: This “kingdom” gives rise to “blemish” in this world and in the “other world”, and due to this, the kings speak about their “aversion” to these “enjoyments”. They now say, “our sins and blemish” have been destroyed by the Lord (i.e. through His “Darsan”). Even then, we do not desire for getting back our kingdoms. They now describe the nature of “blemish”, which arises when one gets to rule a kingdom! They say, that this kingship is like a “mirage” — meaningless! The “body” which is used to attain and enjoy this kingdom is full of “blemish”. The kingdom cannot be enjoyed by the “Aatma” (the Divine self), as only the “body” can enjoy such pleasures! But this “body” cannot remain as it is, permanently. It gets affected with decline and “blemish” as it is under the “grasp” of “death” at all times! It is the house for the origination of all types of diseases. In this way, due

to one's own self (i.e. the nature of the body), and also by its own nature, "a kingdom" is not "desirable" i.e. it is full of defects! "In view of these reasons, we do not desire, now, for our kingdoms". In this way, these kings described the "blemish and defects" of the "results" in this world. ("Result" here means "pleasure")

Now, the kings are describing the "defects" of the "other world" also. The "sacrifices" (Yagna) performed on this earth lead to the "result" of attainment of "heavens" etc. after one's death. The kings say now, that they have no desire to attain these "joys" also. When they were not ready to accept the "worldly" benefits, how will they be eager to attain "benefits" after their death? Not only this, it is said, that the "joys of heaven" are only "good to hear," and they are likeable only from a "distance". But in reality these "joys" are not good and wholesome! Why? IN THE HEAVENS ALSO, THERE IS MORE HATRED, JEALOUSY AND FEAR - MUCH MORE THAN ON THIS EARTH.

After expressing their "detachment" from the "pleasures and joys" of this and the other world, these kings now showed their "readiness" to receive the "spiritual instructions of wisdom" (JNANOPADESA) from our Lord. For this sake, they are praying to our Lord, through the next verse.

तन्नः समादिशोपायं येन ते चरणाब्जयोः ।
मतिर्यथा न विरमेदपि संसरतामिह ॥१५॥

VERSE 15 Meaning: "Oh Lord! kindly teach us, who are lost in this Samsara of births and deaths (i.e. roaming aimlessly) a suitable course of action (knowledge) through which, we will never be able to forget your lotus feet."

श्रीसुबोधिनी—चरणस्मरणेनैवैतावद्दूरे समागतमिति निरन्तरस्मरणहेतुमेव प्रार्थयन्ते, उपायश्चेत् ज्ञायते तदैव साध्यं स्वाधीनं भवत्यतो यथा येनोपायेन ते चरणाब्जविषयिका मतिर्न विरमेत्। स्वतो मतिस्थापनमशक्यमिति वक्तुं तद्विघातकं निर्दिशति अपि संसरतामिह इति। संसृतिरेव जननमरणरूपा भगवच्चरणविस्मारिका। तर्हि तदभाव एव प्रार्थनीयः स्यात् कथं स्मरणोपाय-प्रार्थना तत्राहुः अपीति। संसरणं त्वभीष्टं भगवदीयमार्गोपयोगित्वादिति भावः ॥१५॥

एवं प्रार्थयित्वा भगवतः षड्गुणख्यपकानि नामान्यनूद्य नमस्यन्ति कृष्णायेति।

SRI SUBODHINI: These kings have not “covered all this ground” (i.e. have got the “Darsan” of our Lord) only through their “remembrance” of our Lord’s holy lotus feet! They are now eager that this “remembrance of our Lord’s holy feet should be “permanently” established in their minds”. Hence, they are praying to our Lord for a way or a method, through which they can attain this “goal”. Only through a proper way or method, a result or goal is attained. “Oh Lord! we are eager to make our intellect get attached to your holy feet, and we do not want to take a moments’ rest from this activity and our intellects should never stray away from your holy feet! We pray to You to tell the way to attain this and bless us with the same. It is very difficult, indeed, to establish our intellect on your holy feet through our own efforts, as we are “roaming” on the “wheel of Samsara of life and death”. This “roaming” has made us forget your lotus feet as it has the power to make us forget You! If fact, this “forgetting” due to our attachment to the journey of life and death is the real “culprit” (the destroyer). “If the Lord were to tell them, that they should then pray, for the “absence”

of this "forgetfulness" and not for a "way" for the "remembrance" of our Lord's holy feet, then they reply, through the word "Api" (and), that this "Samsara" is a "conferrer" of whatever is truly desired and is useful for true devotees of our Lord, as a path towards attaining Bhakthi or pure devotion to our Lord! Hence, "Oh Lord! we are praying only for the surest way for our permanently remembering your holy feet. Kindly bless us with the same."

After making the prayer, in this way, they all now "prostrate" to our Lord by chanting His holy names, manifesting His 6 virtues or qualities! - through the next verse.

कृष्णाय वासुदेवाय हरये परमात्मने ।

प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥१६॥

VERSE 16 Meaning: "We are prostrating to You, Oh Lord! Who is Lord Shri Krishna, Vaasudeva, Hari, the Paramaatma and Govinda, who removes the sorrow of those, who have surrendered to You!

श्रीसुबोधिनी—सदात्मकत्वात्कालरूपत्वाद्वा वैराग्यहेतुः। वासुदेवो ज्ञानहेतुः, शुद्धसत्त्वं वसुदेव इति। हरिः श्रीहेतुः बाह्यं दुःखं श्रियैव गच्छतीति। परमात्मा यशोहेतुः, सर्वोत्कर्षे एव यशः कारणम्। प्रणतानां क्लेशनाशो हेतुः वीर्यकार्यम्, गोविन्द इन्द्रत्वादीश्वरः, आदरे वीप्सा। आदरेण नमनं सर्वकार्यसाधकमिति सूचितम् ॥१६॥

ततो यज्जातं तदाह संस्तूयमानो भगवानिति।

SRI SUBODHINI: (1) Our "Lord Shri Krishna", - due to His Divine nature as the "Aatma" at all times, and of everyone or as the Divine symbol of "Kaala" (time), causes "detachment" (Vairagyam) in the minds of devotees.

(2) Being "Vaasudeva", He is the repository and cause for spiritual wisdom or Jnāna. This is due to "Vasudeva" being pure "Satwa" (harmony), and the "son of Vasudeva" viz. "Vaasudeva" is the cause for blessing everyone with "Jnana"!

(3) Being "Hari", our Lord is the symbol and cause of "Shri" or auspicious "wealth"! This is due to the fact, that the "sorrow" which is caused in one's "outside" (i.e. external) can be mitigated only through this "Shri" (or auspicious "wealth").

(4) Being "Paramaatma" (Supreme Brahman or Aatma), our Lord is the symbol and cause for "Yash" or "fame"! Due to this, He causes the highest bliss and achievements in everyone, and this is the cause for "fame". Moreover, there is no other object of greater value, eminence or significance, than the "Supreme Aatma".

(5) Being the "redeemer of the sorrow of the surrendered devotees", our Lord is the symbol and cause of "Veerya" or "valour"!

(6) Being "Govinda", our Lord, by becoming the Lord of Indra, has symbolized His virtue of "Aishwaryam" (opulence).

All the kings, now prostrated to our Lord, with deep respect, and by doing prostrations to our Lord through this respect, one can attain all of one's desires as "prostrations" to our Lord, should be done with utmost respect and humility. This is what is indicated.

Afterwards, whatever happened is being explained by Shri Sukadeva through the next verse.

श्रीशुक उवाच—

संस्तूयमानो भगवान् राजभिर्मुक्तबन्धनैः ।

तानाह करुणस्तात शरण्यः श्लक्ष्णया गिरा ॥१७॥

VERSE 17 Meaning: “Shri Sukadeva said, “When the kings, who were freed from their bondage, did this type of “praise” of our Lord, then our Lord, who is compassionate and very loving to the surrendered devotees, spoke in very sweet words, and addressed them as “My children”!”

श्रीसुबोधिनी—महान् स्तुतिप्रियो भवत्येव। अत उक्तं भगवानिति। महद्भिः स्तुतस्तुष्यतीति ज्ञापयितुं राजभिरिति। मोचनेन गतार्थतां वारयति मुक्तबन्धनैरिति सकृत्प्राप्तफलैर्वा। धार्ष्ट्ये क्रोधमकृत्वा वरदाने हेतुः करुण इति। तातेति परीक्षित्संबोधनमप्रतारणाय। शरण्य इति स तस्य सहजो धर्म इति। श्लक्ष्णा वाणी श्रवणमात्रेण सुखदात्रीति। शब्दोऽपि पञ्चमो विषयो निरूपितः ॥१७॥

SRI SUBODHINI: He, who is “Mahaan” (great) will always like to hear His “praise” done in a sincere manner. Hence our Lord is referred to here as “Bhagavān” — i.e. As He is invested with the 6 supreme qualities, He is “great”. The word “kings” have been used to indicate that as the persons, who sang the “praise” of our Lord, were also “kings” and due to this, they are also termed as “great” (Mahaan). In fact the Lord becomes very pleased, when His “praise” is sung by truly “great” persons or devotees!

These kings were released from their “bondage”, and the purport of this is, that they all attained their desired result, through this “one action” only! The kings had shown “familiarity”, even then, our Lord, without getting upset or angry, gave them the “boons” desired by them.

The reason for this was, that our Lord is always very "compassionate". Our Lord called "My child" (children) and through this "addressal," indicates that the Lord assured them, that He was not "cheating" them, in any way, and He speaks truthfully only (i.e. what is really beneficial to them).

The word "protector of surrendered devotees" (Saranya) is used to indicate, that the Lord has the inherent virtue of protecting the devotees, who have surrendered to Him!

Our Lord's "sweet words" confer bliss (Aananda) on just "hearing". Here the special emphasis has been made to "sound" (Sabdam), which is the 5th main factor in one's relationship with the world. [Note: Through the verse "drinking through the eyes" (verse 5 of this chapter), the faculties of "form", "taste", "smell" and "touch" (Roopa, Rasa, Gandha and Sparsa) have been specified. Through this verse "sound" (Sabda) has been explained.]

जिज्ञासार्ती तदधिकारे द्वयमस्तीति वै हरिः ।

सात्त्विकेभ्यो मुख्यशास्त्रं सगुणं प्राह योग्यतः ॥१॥

स्वकीयान् षड्गुणान्प्राह षड्भिः सर्वत्र दुर्लभान् ।

भक्तिदानं बुद्धिशंसा राज्यदोषः कृपाकृतिः ॥२॥

ऋणत्रयं निराकृत्य तत्र चिन्ता विरागता ।

एवं म्भर्मैर्हरिप्राप्तिरिति वाक्यार्थसङ्ग्रहः ॥३॥

जरासंधवधेन तेषां शरीराणि मोचयित्वा स्तुत्या तुष्ट आत्मनो मोचयति अद्यप्रभृतीति षड्भिः ।

KĀRIKAS 1, 2 and 3 Meaning: "Our Lord saw in the "kings" two qualities viz. (1) They were eager to "know" (JIGJNAASA) and (2) AARTHI –in dire

difficulties. (In the Gita, our Lord has said that 4 types of devotees "worship" Him. The first "two" are these two types, now being mentioned). Our Lord decided, that these two "qualities" made them "deserving" to be "instructed"! Hence, our Lord began to tell them the important tenets of philosophy dealing with "Divinity with qualities" (SAGUNA SĀSTRA). He told and explained His 6 main virtues or qualities, which are very rare everywhere, in the following way. (1) The "blessing" with Bhakthi. (2) Praising of the "intellect". (3) The blemish attached to the "kingdom". (4) The grace showered by our Lord. (5) Freeing them from the three "debts" and (6) through the 6th verse, the "virtues" of "detachment" (Vairagyam) have been told, through which, a devotee attains our Lord.

On the death of Jarasandha, our Lord freed all these kings from their imprisonment. Now, our Lord got pleased with their "Stuti" (praise), and with a view to bless them, with the release of their "Aatmas" from the "prison" of this "worldly" life, he gives "instructions" to them, through 6 verses, from the next one.

श्रीभगवानुवाच—

अद्यप्रभृति वो भूपा मय्यात्मन्यखिलेश्वरे ।

सुदृढा जायतां भक्तिर्बाढमाशंसितं तथा ॥१८॥

VERSE 18 Meaning: "Our Lord told, "Oh kings! I am the Lord and Aatma of everyone! I am blessing you all, with the type of determined and pure devotion, which all of you desire to have for Me, the Lord of the Universe, from today onwards."

श्रीसुबोधिनी—आदौ तैर्यत्प्रार्थितं स्मृतिविच्छेदो मा भवत्विति तत्रोत्तरमाह
अद्यप्रभृति वो युष्माकं मयि सुदृढा भक्तिर्जायतामिति। अत्यन्तस्नेह एव

नित्यं स्मरणमिति सिद्धान्तः प्रयोजनसाधकत्वं त्वौपाधिकं संस्मरणहेतुः, तदप्याह मयि आत्मनि अखिलेश्वर इति। अन्तर्बहिरावश्यकसेव्य इति। भूपा इति संबोधनं तारतम्यज्ञानार्थम्। बाढं यथेष्टं इदं यथावदाशंसितमेव दत्तं न त्वपूर्वम् ॥१८॥

तर्हि आशंसायां दोषो भविष्यतीत्याशङ्क्य साध्वाशंसितमित्वाह दिष्ट्या व्यवसितं भूपा इति।

SRI SUBODHINI: The kings had prayed to our Lord, in the first instance, to have "His remembrance" on a permanent basis, and that they should never forget Him at any time! Answering this prayer, our Lord says, "From today onwards you all will have strong, determined and firm devotion to Me". Daily remembrance is the indicator of intense love for our Lord. The "remembrance" is only a "means" for the result of our Lord's grace. The Lord speaks about this also. "I am the "Aatma" of every being and also the Lord of this Universe and everyone. In this way, I am certainly entitled and deserving to be served, both inside and outside by everyone."

"Oh kings! — this addressal by our Lord, is indicative of our Lord's desire and wish to confer the blessings and benefits as per their individual desires i.e. "whatever you desire for or want, I am giving you, each, that only. I am not giving you anything, which is not deserved by you or something unknown or unheard of".

Is there any "blemish" in making this sort of prayer? This doubt is answered by telling, "Not at all! You have all done the prayer in a befitting way!" This is being conveyed by our Lord, through the next verse.

दिष्ट्या व्यवसितं भूपा भवन्त ऋतभाषिणः ।

श्रियैश्वर्यमदोन्नाहं पश्य उन्मादकं नृणाम् ॥१९॥

VERSE 19 Meaning: “Oh kings! Your efforts are exemplary indeed! All of you speak the truth only! The opulence attached to wealth gives rise to “egoistic pride” at all times, among the humans and on seeing this, one can realize and understand, that this egoistic pride always awakens the state of “delusion” in everyone.”

श्रीसुबोधिनी—एतादृशो व्यवसायो न साधारणानां भवति। निरन्तर-स्मरणोपायप्रार्थनाविषयः। किंच। भवन्त ऋतभाषिणः राज्यस्यानर्थहेतुत्व-भाषणं भवतामन्तःकरणपूर्वकं सत्यमेव यतः अहमपि श्रियैश्वर्यमदोन्नाहं नृणामुन्मादकमेव पश्ये। श्री सहितं यदैश्वर्यं तेन यो मदोन्नाहः मदबन्धनं सर्वदा मदस्थितिः तत् नृणामुन्मादकं भ्रान्तिं जनयतीत्यर्थः। अत्र प्रमाणमहं पश्य इति ॥१९॥

अत एव बहवो मया तस्मान्मदात्याजिता इत्याह हैहय इति।

SRI SUBODHINI: This sort of “blessing” will not take place for “ordinary” persons. The kings had prayed for the permanent “remembrance” of the Lord by them, and had also requested for the “way” to it. “You are always speaking the truth! The “kingdom” always causes danger and difficulties. You have all spoken to Me, openly, about the dangers of being kings! Hence, your inner minds are, indeed, very truthful. Even I am able to see the human beings becoming egoistically proud through wealth and prosperity, nay, they become deluded too! This intoxicating pride leads them to become foolish and deluded. The “proof” for this is My seeing this “result” and telling about this to you all.”

“I have removed this “egoistic pride” of so many persons”. The Lord tells this through the next verse.

हैहयो नहुषो वेनो रावणो नरकोऽपरे ।

श्रीमदाद्भ्रंशिताः स्थानाद्देवदैत्यनरेश्वराः ॥२०॥

VERSE 20 Meaning: “Persons such as Arjuna with thousand arms, Nahusha, Vena, Raavana, Narakaasura and other celestial deities, demons and kings, have “fallen” (i.e. got destroyed) through the “pride” of their wealth”.

श्रीसुबोधिनी—यद्यद्यैव एव एव त्याजिताः स्युः तदा अविवेकदशायां मात्सर्यमपि भवेत् पूर्वमप्येवंभावे तु ‘न दुःखं पञ्चभिः सह’ इतिवन्न दोषः संभवति सुतरां ते चेन्महान्तः अतस्तेषां महत्त्व सिद्ध्यर्थं नामानि गृह्णाति। हैहयः सहस्रार्जुनः। नहुषः ययातिपिता। परशुरामेण इन्द्राण्या च भ्रंशितौ। वेनो ब्राह्मणैः। रावणो रामेण। नरको मयैव। अपरे चैवंभूताः हिरण्यकशिपुप्रभृतयः शतशः सन्ति श्रीमदात्स्थानाच्च च्याविताः राज्यं शरीरं च दूरीकृतमिति। देवा नहुषादयः दैत्या हिरण्यकशिपुप्रभृतयः नरेश्वरा अर्जुनादयश्चेति त्रिगुणा अपि स्थानभ्रष्टाः क्रियन्ते ॥२०॥

अतो मदे सति स्थानभ्रंशो भविष्यतीति निश्चित्य मदं परित्यज्य मदुक्तं कुरुतेत्याह भवन्त इति।

SRI SUBODHINI: If these kings were to be “felled” today only, then through their “indiscrimination”, they will all get jealous of each other. Hence the Lord cautioned them, that, this type of “fall” had taken place in the past also. Like it has been said that, “There is no sorrow in you, when you suffer along with 5 others”, our Lord now tells about the “sorrow of destruction” suffered by the “egoistically proud” persons, in the past! The kings may console themselves, that they also may not regard it as intolerable, as many great persons have passed through this problem in the past. Hence, the Lord is speaking their “names” also.

Both Arjuna of thousand arms and Nahusha were destroyed by Lord Parasurama and Indra’s wife respectively. The king “Vena” was destroyed by the Brahmins. Raavana was killed by Sri Raama. Narakasura

श्रियेश्वर्यमदाज्ञाहं पश्य उन्मादकं नृणाम् ॥२१॥

was destroyed my Me. All others, who were “proud” of their wealth and had become “blind” due to this, like, Hiranyakasipu and others, got destroyed due to this “pride of wealth”. They lost their kingdoms and their “bodies” also! Nahusha and others were celestial. Kings like Hiranyakasupu and Arjuna with thousand arms, were destroyed. All these persons with all the three “Gunas” (virtues, qualities of Satwa, Rajas and Tamas) were also deprived of their positions.

Therefore, when one becomes “egoistically proud” then one is bound to lose his “status and stature”! In this way, the Lord desires them to get firmly convinced about this, and tells them to give up “pride” and do His bidding — as per the next verse.

भवन्त एतद्विज्ञाय देहाद्युत्पाद्यमन्तवत् ।

मां यजन्तोऽध्वरैर्युक्ताः प्रजा धर्मेण रक्षथ ॥२१॥

VERSE 21 Meaning: “Understand from the above given examples, that kingdoms and other materials have an end. Hence, serve Me, through the “sacrifices” and protect your subjects on the basis of righteousness (Dharma).”

श्रीसुबोधिनी—एतत् पूर्वोक्तं भ्रंशरूपमनुभवयुक्तिभ्यां विशेषतो ज्ञात्वा। देहादौ वैराग्यं कर्तव्यमिति वदन् प्रथमं देहदोषमाह देहादि देहराज्यादिकम्। उत्पाद्यं केनाचिदुत्पाद्यते नतु नित्यं सहजम्। अत एव अन्तवत् नश्वरं एतत् ज्ञात्वा देहरक्षायां शिथिलप्रयत्नाः सन्तः तेन स्वत एव दैववशात् विद्यमाने-
नाध्वरैर्यागैर्मां यजन्तः धर्मेण प्रजा रक्षथ। राज्ञः प्रजापालनं यज्ञाश्च धर्माः
॥२१॥

साधारणं धर्ममाह वितन्वन्तः प्रजातन्तूनिति।

SRI SUBODHINI: The Lord told them, that keeping the examples of the kings and others, who had got

destroyed due to their “pride”, and keeping in the mind this reason and experience, they should realize, through thinking, that it is better to be “detached” with one’s body and other objects! Our Lord is now, in the first instance, describing the “blemish” of the body. Body and kingdoms arise, due to many ways and reasons, and all of these are impermanent i.e. they are not available for all time! (i.e. they get destroyed). Hence, the Lord tells, to understand them to be “destructible, having an end”, and put very little effort only in protecting their ‘body’ and their “kingdom”. He tells them further, that whatever is brought to them, through the grace of our Lord, they should use them for worshipping and serving our Lord, through the performance of sacrifices (Yagna). They should also protect their subjects, in a righteous way (Dhārmik). It is the duty of the kings to conduct “sacrifices” (where wealth is distributed to the needy).

The Lord now tells about the “ordinary duty” through the next verse.

वितन्वन्तः प्रजातन्तून् सुखं दुःखं भवाभवौ ।

प्राप्तं प्राप्तं च सेवन्तो मच्चित्ता विचरिष्यथ ॥२२॥

VERSE 22 Meaning: “Please live and move in this world, while having children, while undergoing sorrow and joys, profit and loss, on the basis of enjoying and experiencing all these, as they come on their own, by putting firmly your mind in Me.”

श्रीसुबोधिनी—गृहस्थस्यैवैष धर्मः सर्वत्रैव पुरुषार्थसिद्धिरिति वक्तुं नाश्रमान्तरमुपदिशति प्रजातन्तून् सन्ततिपरंपराम्, वितन्वन्तः विशेषेण संपादयन्तः, तदनन्तरं सुखं दुःखं भव उद्भवः, अभवो हानिः। एतच्चतुष्टयं साध्यसाधनरूपं दैववशात् प्राप्तं प्राप्तं सकृत् क्लेश प्राप्य निवृत्ते रोगे

पुनरागते पूर्वानुभूतदुःखभयात्तत्रिराकरणार्थं यत्नो न कर्तव्य इति सूचयितुं वीप्सा। चकारादन्यान्यपि सुखदुःखसाधनानि प्राप्तानि। सहने साधनं मच्चिन्ता इति कृष्णोऽस्ति मम, किमनेन समीचीनेनासमीचीनेन वेति निश्चित्य यथाप्राप्तार्थानुभवः कर्तव्य इत्यर्थः ॥२२॥

एवं कृते यद्भविष्यति फलं तत्साधनंसहितं निर्दिशति उदासीना इति।

SRI SUBODHINI: It is the duty of the householder to attain the four goals of one's life. Hence the Lord is not advising them to resort to practicing the other "Aashrams" (ways of life). The Lord says, that the kings while begetting children, should pass through the experience of joy and sorrow, profit and loss, as they come as per one's "fate" (Prārabda — the result of one's own actions). They should pass through these experience once. If a disease, after being cured, comes again, then due to the fear generated by the earlier experience of pain and unhappiness, one should not get fear and put effort to cure this disease again. The Lord wanted to give this "instruction", and hence used the words "having attained, having attained" (Prāptam, Prāptam) twice! The word "Cha" (and) is used to denote that, even if there is the availability of methods and ways, which could eliminate "sorrow", one is not expected to use them. The "sorrow" should be experienced through undergoing and tolerating it. The real method and way of undergoing sorrow is to **FIRMLY ESTABLISH ONE'S MIND IN OUR BELOVED LORD SHRI KRISHNA. AN IDEAL DEVOTEE'S MIND IS ALWAYS FIXED IN OUR LORD. THE DEVOTEE SAYS THAT, "WHATEVER IS THERE, IT IS MY LORD SHRI KRISHNA ONLY. [NOTE: WHETHER YOU ARE CAPABLE OR INCAPABLE, SURRENDERING TO OUR LORD SRI HARI, AT ALL TIMES, IS THE RIGHT WAY.]**

What is there to be bothered about a delightful joy or an unhappy sorrow? Having determined firmly like this, in one's mind, a devotee should "experience" whatever, "wealth or materials" which comes to one's lot through one's own past actions (Prārabda). This is the purport of our Lord's instructions.

By "doing" like this, the kings will attain immense benefits. The same is being described by our Lord, through the next verse.

उदासीनाश्च देहादावात्मारामा धृतव्रताः ।

मय्यावेश्य मनः सम्यङ् मामन्ते ब्रह्म यास्यथ ॥२३॥

VERSE 23 Meaning: "If you all turn away your interest from the body, and all the materials of this world, revel in your own "Aatma" (Divine self) and living in a disciplined way, putting your mind really intensely into Me, then, in the end, you all will attain Me only, as I am the highest Para Brahman (the absolute truth)."

श्रीसुबोधिनी-स्वेषु धनबन्ध्वादिषु देहधर्मादिषु च उदासीना भवन्तु मा भवन्त्विति रागद्वेषरहिताः। न केवलं बहिर्मुखताभाव एव प्रयोजकः किंत्वात्मरणमपि एतदुभयसिद्ध्यर्थं धृतभगवद्व्रताः। एवं साधनैर्यावज्जीवं मयि सम्यङ् मन आवेश्य अन्ते मरणसमये ब्रह्मस्वरूपं मां यास्यथ गमिष्यथ। मध्ये देहनाशार्थं प्रयत्ने देहे बीजं तिष्ठेत्, अतो देहान्तस्यैव प्रतीक्षा कर्तव्या। मत्स्मरणमेव कर्तुं शक्यं कार्यसाधकं च ततश्च मत्प्राप्तिरेव भविष्यति। मम ब्रह्मत्वात्तत्फलं मोक्ष एवेति फलं तत्स्तुतिश्चोक्ता ॥२३॥

एवं निरभिमानस्थितिं प्रेमभक्तिं निरन्तरस्मरणमन्ते मोक्षं च तेभ्यो दत्ता कृतार्थानपि लोकपुरस्कारार्थं लौकिक्या परिचर्या संस्कृतान् कृतवानित्याह इत्यादिश्येति त्रिभिः।

SRI SUBODHINI: "Live without attachment or aversion with your wealth, body, relatives and your

duties. In other words, do not center your "loving attachment" or "hatred" for these!" A mind, which has this "sameness" to both is called as a "detached" mind (Udaasina). "All of you live in this way! Not only your mind should not be "externally" oriented, but positively your mind should revel in your Divine self (Aatmaraman)". With a view to attain these "two goals", the Lord says the way viz. "DRITAVRATAA" i.e. "all of you should take the vow of attaining our Lord" only. Till you live in this world, through this way, you should enter your minds, in a total way, in Me only! In the end, at the time of death, you will attain Me only,, who is the Brahman or the absolute truth! In the middle, there may be occasions and efforts for the destruction of this body. But if the body does not end i.e. if life remains, then also, a devotee should await for the end of the body only, while remembering Me always, as this "remembrance" only can and will only make you attain Me. I am the supreme Brahman and attaining me is "liberation" (Moksha). In this way, our Lord has specified the result and has also praised it.

Thus, our Lord conferred on these kings, (1) the state of "egoless" mind, (2) loving devotion, (3) permanent and constant remembrance of the Lord and (4) in the end, blessed them with "liberation" and made their lives get fulfillment.

Now the "fulfilled" kings, our Lord thought should also be blessed by Him, through "worldly" benefits and presents. Hence they were purified through the "worldly" methods. This is explained through the following 3 verses.

श्रीशुक उवाच—

इत्यादिश्य नृपान् कृष्णो भगवान् भुवनेश्वरः ।

तेषां न्ययुङ्क्त पुरुषान् स्त्रियोमज्जनकर्मणि ॥२४॥

VERSE 24 Meaning: “Shri Sukadeva said, “The Lord of the Universe, our Lord Shri Krishna, after giving instructions in this way to these kings, with a view to enable them to take a bath and to attend to their other bodily functions, asked countless gents and ladies to look after their needs.”

श्रीसुबोधिनी—यत कृष्णः सदानन्दः भक्तसुखार्थमेव गृहीतावतारः। साधनसंपत्त्यर्थमाह भुवनानामीश्वर इति। तेषां प्रथमं मज्जनकर्मणि स्नान कर्मणि पुरुषान् स्त्रियश्च न्ययुङ्क्त। श्रमापनोदः पुरुषैः सौष्ठवं स्त्रीभिरित्यु-भयविनियोगः। अमज्जतकर्मणि मज्जनकर्मणि वा येषु कर्मसु कृतेषु मज्जनममज्जनं वा प्राप्नोतीति श्मश्रुकर्मोन्मर्दनादिषु मज्जनं तिलकादिष्व-मज्जनमिति ॥२४॥

SRI SUBODHINI: As our Lord Shri Krishna, who is of the divine form of eternal bliss (Sadaananda) has taken this incarnation, only with a view to give comforts and benefits for His devotees, He is now hailed as the “Lord of the Universe”, with a view to emphasize His wealth and opulence. He, out of His unique compassion, arranged for the “bathing” etc. of these kings through countless male and female servants! Their stress and tiredness were removed by the male servants, and the female servants gave them comfortable bath and other conveniences. Hence our Lord instructed for both of them to complete these tasks of applying oil, massage, giving them a bath, arranging their hair, putting “Tilak”. In this way, all the tasks involved were completed.

सपर्या कारयामास सहदेवेन भारत ।

नरदेवोचितैर्वस्त्रैर्भूषणैः स्त्रग्विलेपनैः ॥२५॥

VERSE 25 Meaning: "Oh! scion of the Bharata clan! Our Lord arranged, through Sahadeva, the son of Jarasandha, for the appropriate clothes, ornaments, garlands and sandal paste, for the kings and they were served like this."

श्रीसुबोधिनी—ततस्ते राजानो गृहे समागता इति सहदेवेन जरासंधपुत्रेण कृत्वा तेषां सपर्या पूजां विधिवत्कारयामास। भारतेति धर्मकर्मणि विश्वासार्थम्। पूजायां प्रकारमाह नरदेवोचितैरिति। उपकृष्टैः कञ्चुकोष्णीषादिभिर्भूषणैः कुण्डलादिभिः स्रग्भिश्चन्दनादिभिः ॥२५॥

SRI SUBODHINI: The kings came to the house of Sahadeva, the son of Jarasandha, who treated them with great respect. "Oh scion of the Bharata clan!" — through this addressal, Shri Sukadeva has mentioned, that king Parikshit had great faith in "Dhārmik actions" (righteous ones). The way, these kings were served is being described. As it is necessary to do this "reception and hospitality" as due to the "kings", our Lord caused Sahadeva to do this in an appropriate way — by giving them exquisite clothes, headgear, dresses, earrings, ornaments, garlands, sandal paste etc.

भोजयित्वा वरान्नेन सुस्नातान् समलङ्कृतान् ।

भोगैश्च विविधैर्युक्तांस्ताम्बूलाद्यैर्नृपोचितैः ॥२६॥

VERSE 26 Meaning: "These kings having taken a bath and having got dressed up with fine clothes and ornaments, got beautified with garlands and sandal paste. Our Lord blessed them with delectable food and paan (betel — nuts) and other comforts, and in this way appropriate reception was accorded to them."

श्रीसुबोधिनी—ततो वरान्नेन पक्वेन भोजयित्वा पुनः सायं सुस्नातान् समलङ्कृतान् विविधैर्भोगैर्नृत्यगीतादिभिर्युक्तान् चकार। नृपभोगे प्रथमं ताम्बूलमिति अन्नवस्त्राणां सर्वसाधारणत्वाद् अवान्तरभेद एव भवति। तत्रापि नृपोचितैः ॥२६॥

भगवत्संस्कृतांस्तान् वर्णयति ते पूजिता इति।

SRI SUBODHINI: Later the kings were fed with delectable dishes, and in the evening they were given another bath, got dressed up with beautiful dresses and ornaments. They were treated to entertainment, such as dances and other enjoyment. In this way, food, clothing and all other comforts were offered, as appropriate to kings — with the grace of our Lord!

The kings who were “blessed and purified” (both inside and outside) by our Lord, are being described, through the next verse.

ते पूजिता मुकुन्देन राजानो मृष्टकुण्डलाः ।

विरेजुर्मोचिताः क्लेशात् प्रावृडन्ते यथा ग्रहाः ॥२७॥

VERSE 27 Meaning: “In this way, our Lord Shri Krishna, who is the Lord and giver of “liberation” gave this type of welcome and hospitality to the kings. The kings were now seen wearing brilliant earrings, were freed of all worries and anxieties, and they all looked very pleased — like the brilliant and clear vision of planets after the end of the rainy season (i.e. in crystal clear sky).”

श्रीसुबोधिनी—पूर्वमन्यद्वारा संस्कृता अपि वाक्यैरुत्तमपदार्थदानेश्च मुकुन्देन पुनः पूजिताः सर्व एव राजानः मृष्टकुण्डलाः रत्नोज्ज्वलकुण्डलाः सन्तः राज्यलक्षणं प्राप्य विशेषेण रेजुः पूर्वावस्थापेक्षयापि। तत्र हेतुः क्लेशाद्विमोचिता इति। क्लेशभोगानन्तरं पुनः संस्कारे अधिका कान्तिर्भवति। अत्र दृष्टान्तमाह प्रावृडन्ते यथा ग्रहा इति। पूर्वापेक्षयापि मेघापगमे ग्रहाः शुक्रादयः सोज्ज्वला

भवन्ति वृष्ट्या मेघगत्या च मध्ये स्थिताः भूरेणवः अपगच्छन्तीति मलिनानां व्यवधायकत्वाभावात् ग्रहा उज्ज्वला भवन्ति। एवं पुरुषा अति भोगेन पापनाशात् संस्कारेण बहिर्मालिन्याभावाच्च भूषणैरत्युज्ज्वला भवन्तीत्यर्थः ॥२७॥

ततो भगवान् स्वसङ्गे समानेष्यतीति शङ्कां वारयितुमाह रथान् सदश्वानिति।

SRI SUBODHINI: In the first instance, the kings were served by others. Even then, our Lord Sri Mukunda worshipped them again through His sweet and loving words and delectable materials. The kings were seen wearing earrings, studded with precious stones attained their symbolic status of being "rulers and kings of kingdoms". Due to this, they were seen as very brilliant. The reason for this "brilliance" was that they were freed of all "sorrows", with the grace of our Lord!

After much sorrow, they got purified with the grace of our Lord, and this was the reason for their "added brilliance". An example is given here to describe their mind and status. Like after the end of the rainy season, due to the crystal clear sky, one is able to see the brilliant "Venus" (Sukra) and other planets clearly. They begin to shine with special brilliance. Due to the rain and lightning, the clouds get cleared of the dust of this earth and due to the absence of these materials (dust etc.), the brilliance can be seen as most illuminating! In this way, after their "Darsan" of our Lord, they got their "sins" destroyed, and after purifying themselves in the "outside" physically, all these kings now shone brilliantly with the various ornaments and dresses.

The kings were thinking in their minds that perhaps, our Lord will take them along with Him. This doubt is removed through the next verse.

रथान् सदश्चानारोप्य मणिकाञ्चनभूषितान् ।

प्रीणय्य सूनृतैर्वाक्यैः स्वदेशान् प्रत्ययापयत् ॥२८॥

VERSE 28 Meaning: “Our Lord bid farewell to these kings with pleasing and sweet words, having made them sit on beautiful chariots, drawn by the best of horses and embellished with precious stones and gold. In this way, the kings were sent to their respective kingdoms.”

श्रीसुबोधिनी—सर्वे रथारूढाः कृताः। उत्तमाश्वाश्च रथेषु योजिताः ते च रथाः मणिकाञ्चनादिभिर्भूषिताः। ततः सूनृतैरपि वाक्यैः तान् नृपान् प्रीणय्य। एवं कायवाङ्मनोभिः तान्सर्वात्मना सुखिनः कृत्वा स्वदेशान् तत्तद्देशान् प्रत्ययापयत् प्रस्थापितवान्। प्रत्यापत्तिः निरोधे आवश्यकी सा च गृहस्थितिपर्यन्ता अन्यथा सामिकृता स्यात् ॥२८॥

एवं भगवत्पुरस्कृतानां स्वदेशगमनमाह त एवमिति।

SRI SUBODHINI: Our Lord Shri Krishna made the kings sit on chariots drawn by the best of horses. These chariots were adorned with precious stones and gold. Our Lord spoke to them sweet comforting words of love and bid fond farewell. The kings got very pleased in this way. Our Lord made all the kings very happy, through His body, word and mind and sent them to their respective kingdoms. In NIRODHA, it is necessary to give up everything. Hence so long as they stayed in their homes, we should consider that they had attained only “half” Nirodha i.e. not full or total.

In this way, after being blessed and honoured, the going away of these kings to their respective kingdoms is referred to, as per the next verse.

त एवं मोक्षिताः कृच्छ्रात्कृष्णेन सुमहात्मना ।

ययुस्तमेव ध्यायन्तः कृतानि च जगत्पतेः ॥२९॥

VERSE 29 Meaning: "In this way, the kings, having freed from their sorrow and through the grace of our Lord Shri Krishna, who is the Lord of the Universe and the highest of all "Aatmas" (Mahaatma), now remembering and meditating on our Lord and His Divine Leelas and stories, went back to their respective kingdoms."

श्रीसुबोधिनी—लोके ये मोक्ष्यन्ते तेभ्यः प्रत्युत किञ्चिद्गृहीत्वा अगृहीत्वा वा शृङ्खलादिभ्यः केवलं पृथक् क्रियन्ते न त्वेवं सर्वसुखसाधनैः संयुज्यन्ते एते त्वेवं मोक्षिताः तत्रापि कृच्छ्रात्किञ्चिद्विलम्बे प्रमथनाथाय छिन्ना भवेयुरिति। यतः कृष्णेन सदानन्देन मोक्षे मोक्षकधर्मानुप्रवेशादेवमित्यर्थः। महात्मा परं स्वोपकारव्यतिरेकेणैव परं मुञ्चति अयं तु सुमहात्मेति स्वतः सर्वदानं युक्तं अतस्तमेव ध्यायन्तो ययुः भगवत्कृतानि च संमाननादीनि। एतच्च स्मरणं तेषां युक्तमेव भगवान् भर्तृत्यावश्यकत्वात् न त्वेनेनापि कृतनिष्क्रिया इति ज्ञापयन्नाह जगत्पतेरिति ॥२९॥

स्वगृहं गताः आश्चर्याभिनिविष्टेभ्यः स्वगृहस्थेभ्यो जगुरित्याह जगदुः प्रकृतिभ्यस्त इति।

SRI SUBODHINI: In this world, there is this tradition, that from those who are freed, something is taken away from them (or not also) and are made to go away (i.e. separated). No one gives them so much of comforts or welcome/reception /gifts/materials, like our Lord did, at the present moment! As these kings were got released by our Lord, and also were blessed by Him, with all comforts, especially when they had undergone intense sorrow and stress. In fact, if there was any more delay in getting them released, all of them would have been sacrificed by Jarasandha to please his deity Pramathanatha. But our Lord Shri Krishna, who is of the Divine form of eternal and everlasting bliss (Sadaanandaroopa) got them released from their captivity and sorrow. They got liberated too. He is considered as

a "Mahaatma" (Divine soul), who without thinking of his own interests from the beneficiary (i.e. he will gain something from the beneficiary) releases, even the enemies forthwith! OUR LORD IS HAILED HERE AS "SUMAHAATMA" (best and most auspicious Mahaatma). Hence, such a beautiful and great Mahaatma, now gave them, everything they required or desired for, by Himself. This is indeed very appropriate. Hence all these kings remembering the reception and hospitality extended to them, by Sahadeva and our Lord, went away. This sort of remembrance is indeed appropriate for them, as our Lord only will be protecting and guiding them. Hence it was necessary to constantly remember our Lord. To emphasize this further (i.e. the appropriateness), our Lord is referred to, in this verse as the "Lord of the Universe" (Jagatpati). OUR LORD IS THE BENEFACITOR FOR EVERYONE. Hence all these kings unanimously loved and remembered our Lord.

On seeing the return of these kings, their family members and others got pleasantly surprised and the kings told them, the entire story — as per the following verse.

जगदुः प्रकृतिभ्यस्ते मयापुरुषचेष्टितम् ।

यथान्वशासद्भगवांस्तथा चक्रुरतन्द्रिताः ॥३०॥

VERSE 30 Meaning: "After returning to their homes, the kings told their subjects the entire Divine Leela of our Lord. They now scrupulously obeying the orders of our Lord, observed His instructions, by giving up their lethargy."

श्रीसुबोधिनी—एवमेव हि महापुरुषचेष्टितं भवतीति महापुरुषस्य भगवतश्चेष्टितम्। ततो निरभिमानतयैव पालनं कृतवन्त इत्याह यथान्वशास-
दिति ॥३०॥

एवं तेषां जीवन्मुक्तावस्थां निरूप्य जरासंधवधस्य मुक्त्युपयोगित्वमुक्त्वा भक्तिधर्मोपयोगित्वं वक्तुमिन्द्रप्रस्थं प्रत्यागमनमुच्यते जरासंधं घातयित्वेत्यादिपञ्चभिः।

SRI SUBODHINI: In this way only, the “desired” results of great Mahaatmas take place. Due to this, the kings bereft of their “ego and pride”, began to rule their kingdoms.

Thus, after describing the “liberated” state of these kings, and after describing the result as “liberation” for the “action” of killing Jarasandha, with a view to describe the efficacy of both “Bhakti and Dharma”, through the next 5 verses the Lord’s return to Indraprastha is being described.

श्रीशुक उवाच—

जरासंधं घातयित्वा भीमसेनेन केशवः ।

पार्थाभ्यां संयुतः प्रायात् सहदेवेन पूजितः ॥३१॥

VERSE 31 Meaning: “Shri Sukadeva said, “After arranging for the death of Jarasandha through Bheemasena, and on being worshipped by Sahadeva, our Lord Kesava began His return journey accompanied by Bheema and Arjuna.”

श्रीसुबोधिनी—भीमसेनेन करणेन जरासंधहननम्। ब्रह्ममहादेवयोः तद्रक्षाभावे हेतुः केशव इति। कश्च ईशश्च तयोर्मोक्षदातृत्वादुपजीव्य इति। ततः अक्षताभ्यां पार्थाभ्यां संयुतः सन् पितृवधमस्मृत्वापि सहदेवेन देवांशेन पूजितः प्रायात्। पूर्ववत् द्वेषं परित्यज्य प्रकर्षेण निर्गत इत्यर्थः ॥३१॥

एवं समागत्य दूरादेव स्वागमनं ख्यापितवन्त इत्याह गत्वा ते खाण्डवप्रस्थमिति।

SRI SUBODHINI: Our Lord had used Bheemasena, as His instrument, to destroy Jarasandha. Why did Lord

Brahma or Lord Siva not save Jarasandha at all? At least one of them could have intervened on behalf of Jarasandha? Answering this, it is said, that our Lord is KESAVA – THAT IT IS OUR LORD WHO GIVES “LIBERATION” TO BOTH LORD BRAHMA AND LORD SIVA. Hence, both of these live fully dependent on our Lord.

Later, our Lord accompanied by the unharmed brothers viz. Bheema and Arjuna, after being worshipped by Sahadeva, who completely forgot the incident of the killing of his father, began His return journey to Indraprastha. The purport is that, the Lord and the two brothers had given up their inimical feelings, like before and started on their journey back!

Thus, having come in this beautiful way, our Lord began to inform about His arrival. This is being told through the next verse.

गत्वा ते खाण्डवप्रस्थं शङ्खान् दध्मुजितारयः ।

हर्षयन्तः स्वसुहृदो दुर्हृदां चासुखावहाः ॥३२॥

VERSE 32 Meaning: “The Lord had come back after going to Khandavaprastha and having conquered the enemy. To indicate this, our Lord made the sound of His conch, which made His enemies attain sorrow and conferred, joy and happiness to His friends!”

श्रीसुबोधिनी—इन्द्रप्रस्थनिकटे खाण्डवदाहानन्तरं तत्र नगरं निर्मितमस्ति भगवता कौतुकातिशययुक्तं तत्र गत्वा। इन्द्रप्रस्थस्थज्ञापनार्थं शङ्खान् दध्मुः पाञ्चजन्यं हृषीकेशः’ इति श्लोकोक्तान्। यतो ‘जितारयः उत्साहेन वादितवन्तः। तस्य वादनस्य स्वसुहृदां हर्षजननं प्रयोजनं दुर्हृदां दुःखजननं च। प्रायेण रात्रौ समागताः ॥३२॥

यदर्थं वादितवन्तः तज्जातमित्याह तच्छ्रुत्वेति।

SRI SUBODHINI: Nearer to Indraprastha, after the fire at Khandavaprastha, a city was built. Our Lord was very eager, that He desired that everyone should, at Indraprastha, become aware of His coming. Hence He played His conch of Paanchajanya! He played it with great zeal, because He had returned after conquering the enemies. He also desired that through this, He wanted to confer joy and happiness to His friends and to create fear and sorrow in the minds of His enemies. He had come during the night only.

For which purpose, this “conch” was sounded - the same is being explained through the next verse.

तच्छ्रुत्वा प्रीतमनस इन्द्रप्रस्थनिवासिनः ।

मेनिरे मागधं शान्तं राजा चाप्तमनोरथः ॥३३॥

VERSE 33 Meaning: “The people who were living in Indraprastha heard this sound of the conch and understood that Jarasandha has been killed. Their mind became relieved and happy and the wishes of the king also got fulfilled.”

श्रीसुबोधिनी-इन्द्रप्रस्थनिवासिनः सर्वे प्रीतमनसो जाताः। शब्दं श्रुत्वैव मागधं शान्तं मेनिरे। राजा च प्राप्त मनोरथो जातः ॥३३॥

एवमानन्दयुक्तेषु पुरवासिषु पश्चान्नयनानन्दं दातुं समागता इत्याह अभिवन्द्वाथराजानमिति।

SRI SUBODHINI: All the people who lived in Indraprastha became very happy and understood clearly, on listening to the blowing sound of the Lord’s conch, that Jarasandha’s end had come (died) and the desire of the king Yudhishtira also has been fulfilled.

In this way, the people of the city had become very happy. Now, with a view to bless them with the “bliss”

of our Lord to their eyes, our Lord's coming into the city is explained through the next verse

अभिवन्द्याथ राजानं भीमार्जुनजनार्दनाः ।

सर्वमाश्रावयाञ्चक्रुरात्मना यदनुष्ठितम् ॥३४॥

VERSE 34 Meaning: "Bheema, Arjuna and our Lord Shri Krishna came to king Yudhishtira and did prostrations to him and told him everything, which they had done and achieved."

श्रीसुबोधिनी—त्रयोऽपि क्रमेण प्रस्तावनानुसारेण वृवान्तमाश्रावयाञ्चक्रुः। आत्मना भगवता स्वेन वा। यद्यप्यर्जुनेन कृतं न स्पष्टं शास्त्रयुद्धादिसंप्राप्तौ रक्षा तेनैव कृतेति ज्ञातव्यम्। तथापि अनुष्ठितस्य साधारण्येन निरूपणात् ॥३४॥

एवं श्रावणे युधिष्ठिरस्य भगवति मतिर्जातेत्याह निशम्येति।

SRI SUBODHINI: All the three of them, from the very beginning, told all the events to king Yudhishtira. Our Lord told, by himself, all the details, very clearly. Whatever was done by Arjuna was not clear. Even then, it is to be understood, that it was Arjuna only who would have protected everyone in the event of fighting with arms or in the interpretation of the scriptures (as Arjuna was adept in both). This is explained this way, because the reference is made, in an ordinary way, about the actions done, so far.

On hearing all this, the "intellect" of Yudhishtira got firmly established in our Lord — as per the following verse.

निशम्य धर्मराजस्तत्केशवेनानुकम्पितम् ।

आनन्दाश्रुकणान् मुञ्चन् प्रेम्णा नोवाच किञ्चन ॥३५॥

VERSE 35 Meaning: “On hearing that everything had happened due to the grace and compassion of our Lord, king Yudhishtira began to shed tears from his eyes. Due to this love for our Lord, he could not speak at all!”

श्रीसुबोधिनी—यतो धर्मराजः अधिकारी। एतत्सर्वं केशवेनानुकम्पितं कृपया कृतमिति ज्ञातवान् न तु स्वभ्रातृपौरुषमिति। ततः प्रेमातिशयादानन्दाश्रुकणान्मुञ्चन् वाक्यस्तम्भे जाते प्रशंसाभिनन्दनादिकं किमपि नोक्तवानित्यर्थः। ॥२५॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-दीक्षितविरचितायां त्रिसप्ततितमोध्यायः ॥७३॥

SRI SUBODHINI: How did this happen? Because Dharmaraaja (Yudhishtira) is “deserving and entitled”, and it happened due to this reason. All this has been done by our Lord Shri Krishna only because of His compassion and grace. Yudhishtira understood this correctly. “My brothers do not have this power and strength”. Yudhishtira remembering our Lord’s love for him and his family began to shed, copiously, tears through his eyes, which prevented “words” from being spoken! Hence, due to this, he could not even express his gratitude to our Lord or utter a word of “praise”, for the grace of our Lord!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 73th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं चतुःसप्ततितमोध्यायं ॥

CHAPTER 74, CANTO 10,

SRI BHĀGAVATAM.

पञ्चविंशे निरुद्धस्य राज्ञो धर्मो निरूप्यते ।

प्रतिबन्धविहीनस्य प्रेमगदगदचेतसः ॥१॥

KĀRIKA 1 Meaning: "In this chapter the qualities and conduct of the king, who has been blessed by our Lord with "Nirodha" (who had faced no obstacles for this "Nirodha") and whose mind had become completely attached through his love for our Lord, are being described."

आधिदैविकयज्ञोऽपि धर्मेऽत्र विनिरूप्यते ।

तत्रापि बाधकं कृष्णो न्यवारयदितरीयते ॥२॥

KĀRIKA 2 Meaning: "In this sacrifice, the description of the "celestial sacrifice" (viz. the worship of our Lord Shri Krishna) is also being done. In this worship of our Lord Shri Krishna, our Lord, put away Sisupala, who was trying to create obstructions for this worship. In other words, Sisupala was destroyed. This is also described."

मोचनादेव राज्ञां हि तत्सेवाऽत्र निरूपिता ।

ब्राह्मण्यत्वान्मागधस्य ब्राह्मणेष्वत्र संशयः ॥३॥

KĀRIKA 3 Meaning: "The kings, who were freed by our Lord, did Seva (service) to our Lord, and there is description of these kings also here. Jarasandha was devoted to the Brahmins! Due to this, the Brahmins will get doubts here!"

अतः सर्वेऽत्र ऋषयो निरूप्यन्ते स्वनामतः ।

आधिदैविकयज्ञस्य सर्वोप्युत्कर्ष उच्यते ॥४॥

KĀRIKA 4 Meaning: "With a view to remove this doubt, there is a description, taking the names of all the great sages and seers. Here, the worship done to our Lord Shri Krishna has been hailed as the most exemplary, in every way."

आध्यात्मिकस्तु तच्छेषः प्रधानार्थो यतः परः ॥४^१/१॥

पूर्वाध्यायान्ते भक्त्यानन्दपूर्णो जात इति निरूपितम्। इदानीं तादृशस्य मनोरथसिद्धिर्निरूप्यते। आदौ स भक्तो जात इति वक्तुं पूर्वमाज्ञापनेन भक्तविरुद्धकारी भूत्वा सांप्रतं तत्परिहारं कृतवानिति निरूप्यते पञ्चभिः। तत्र दोषपरिहारार्थं प्रथममुद्यममाह एवं युधिष्ठिर इति।

KĀRIKA 4½ Meaning: "The actual physical sacrifice (external) is only the "balance" (ie remaining) part. The reason being, that the really effective and most important sacrifice is the "celestial" sacrifice (i.e. the worship of our Lord Shri Krishna)." Towards the end of the last chapter, it has been said, that the king Yudhishtira, was immersed in the bliss (Aananda) of His Bhakthi (devotion to our Lord). Now a description of the fulfillment of the desire of this king is being described. In the beginning, Yudhishtira was a devotee of our Lord, hence in the first instance, he obeyed the

orders of our Lord, and this led to his doing wrong actions as a devotee of our Lord. Now he gave up this wrong doing, and the same is being explained through 5 verses. For the sake of removing this "blemish", Shri Sukadeva is explaining the efforts of Yudhishtira, through the following verse.

श्री शुक उवाच—

एवं युधिष्ठिरो राजा जरासंधवधं विभोः ।

कृष्णस्य चानुभावं तं श्रुत्वा प्रीतस्तमब्रवीत् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "In this way, the king Yudhishtira, on hearing about the death of Jarasandha and the prowess of our Lord Shri Krishna, became very happy and pleased. Due to this, he began to say the following to our Lord Shri Krishna."

श्रीसुबोधिनी—स्व धर्मनिष्ठो महान् भगवदुपकारं श्रुत्वा ज्ञात-
भगवन्माहात्म्यः। विभोः स्वामिनः कृष्णस्य भक्तिरूपं स्वस्मिन्श्रानुभावं
ज्ञात्वा नारदादिमुखतस्तन्निर्धारं च श्रुत्वा कृतार्थता जातेति प्रीतः सन्
पूर्वकृतस्वापराधनिवृत्त्यर्थं तं भगवन्तं प्रति किञ्चित् अब्रवीदित्यर्थः ॥१॥

आदौ भगवन्माहात्म्यमाह ये स्युरिति।

SRI SUBODHINI: The "great" Yudhishtira, who had intense faith in the righteous actions and on his own duties, on hearing the "blessings, help and benefit" conferred by the Lord on him, clearly understood the true glory and greatness of our Lord Shri Krishna. Having understood about his own Bhakthi to our Lord Shri Krishna, whom Yudhishtira considered as his own "Swami" (master and Lord), and also having heard from the sage Narada about the "Māhātmyam" of our Lord, Yudhishtira became very happy and pleased. With a view to mitigate

the “blemish” arising out of his previous “offence” Yudhishtira began to speak to our Lord.

Through the following verse, Yudhishtira is speaking about the glory of our Lord.

युधिष्ठिर उवाच—

ये स्युस्त्रैलोक्यगुरवः सर्वे लोकाः सहेश्वराः ।

वहन्ति दुर्लभं लब्ध्वा शिरसैवानुशासनम् ॥२॥

VERSE 2 Meaning: “Shri Yudhishtira said, “Oh Lord! You are the Guru (teacher) of the three worlds! You are the Lord of the Universe, having become this entire Universe! You are the Lord, whose orders, this entire Universe carries out, by respecting them and “wearing” them on their heads!”

श्रीसुबोधिनी—त्रैलोक्यगुरवः त्रैलोक्ये उपदेष्टारः आज्ञापकाः ब्रह्मादयः वेदोक्तऋषयो वा। सर्वे च लोकाः प्राणिनो भूराद्यभिमानिदेवा वा। सहेश्वरा इन्द्रादिसहिताः। एवं वेदलोकपराः भगवतः अनुशासनं स्वस्यानधिकारित्वेन दुर्लभं लब्ध्वा शिरसा वहन्ति अत्यादरेण कुर्वन्तीत्यर्थः ॥२॥

किमतो यद्येवं तदाह स भवानरविन्दाक्ष इति।

SRI SUBODHINI: Lord Shri Krishna is the Guru (teacher) of the three worlds i.e. the teacher, who gives His holy instructions and orders! Lord Brahma, the Vedic sages, all beings, the celestials symbolizing this earth, and other celestial deities, Indra and all others, the Vedas, all the authorities in this world, and in others — as all these are not the real “authorities” over “everything”, they are always eager to get the “rare” orders from our Lord and carry them out, with great respect, without fail.

Even if this happens this way, what is there to be

surprised? Answering this, Yudhishtira replies through the next verse.

स भवानरविन्दाक्षो दीनानामीशमानिनाम् ।

धत्तेऽनुशासनं भूमस्तदत्यन्तविडम्बनम् ॥३॥

VERSE 3 Meaning: "Oh Lord! You are the Purushottama (the highest Lord) with lotus like eyes! You are so gracious, that You carry out the "orders" of even those, who are really in a pitiable state, but who consider themselves as the "Ishwara" (the Lord) themselves! This is indeed, only an example set by You, Oh Lord! for our following the same."

श्रीसुबोधिनी—स एव सर्वेश्वरः पुरुषोत्तमो भवान्। भक्तानुकम्पार्थमरविन्दाक्षः दृष्ट्यैवाप्यायनकर्ता जातः। एतादृशः दीनानां शोच्यानां तत्रापि ईशमानिनां दोषयुक्तानामनुशासनं स्वयं धत्ते। तत्कपटमानुषलीलाप्रदर्शनापेक्षयापि अत्यन्तविडम्बनमनुकरणम् ॥३॥

हीनानुशासनकरणस्य युक्तत्वं स्थापयित्वा अयुक्तं करोतीत्यप्ययुक्तमिति भूमोपि तद्युक्तमिति निरूपयति न ह्येकस्येति।

SRI SUBODHINI: "The highest Sri Purushottama is yourself only, the Lord of the Universe. With a view to shower your gracious compassion on the devotees, You are having your lotus like eyes and You confer "bliss" (Aananda) on the devotees through these eyes and make them totally fulfilled and satisfied. There are pitiable persons, who have the added "blemish" of regarding themselves as "the Lord, Ishwara himself" in their minds — even for these persons, You, Oh Lord! are so very gracious to obey their "orders"! Of course You have assumed this "façade" of the human form and exhibit these "human" actions as "Leela", only so that all of us would follow your actions, in a very special total way!

“It is not appropriate to follow the “orders” of “low minded” persons. Hence whatever is done by our Lord is not appropriate!” Now, it is said that, “telling like this is also not appropriate as it is totally wrong”. Hence through the next verse, it is described, that for the “Bhooma” (the highest and the “largest” (all pervasive) truth) every action, including this, is correct, right and appropriate!

नहोकस्याद्वितीयस्य ब्रह्मणः परमात्मनः ।

कर्मभिर्वर्धते तेजो हसते च यथा रवेः ॥४॥

VERSE 4 Meaning: “Oh! Lord! You are the one without second, Brahman, who is the Paramaatam — You, Oh Lord! are this and your brilliance is not reduced or increased through any type of action! Like the brilliance of the sun does not get reduced or increased!”

श्रीसुबोधिनी—यदि बहवो भवन्त्यात्मानः तदा गौणप्रधानभावे अन्यधर्माश्रयणं निषिद्धं भवति, एकत्वे तु जघन्यस्याप्यधमाङ्गस्य उत्तमाङ्गं सेवां करोतीति यथा पादप्रक्षालनं हस्तेन क्रियते तदा न विरोध इति भगवत एव जगत्येकस्य सत्त्वान्न विरोधः। युक्तिस्तु हिशब्दवाच्या निरूपिता। किंच यत्र द्वैतमिव भवति तत्रान्योन्यस्य हीनभावं मन्यते। अद्वितीयो भगवानेव सर्वत्र जगति वर्तत इति न भगवति किंचिद्दूषणमित्याह **अद्वितीयस्येति।** किंच। जीवानामयं धर्मः यत्कार्यप्रेरणं कार्य कारणं चेति न तु ब्रह्मणः शुद्धस्य। लीलयान्यधर्मस्वीकारे तु क उत्कर्षापकर्ष इत्याह **ब्रह्मण इति।** किंच। सर्वेषां नियन्ता भगवान् परमात्मा प्रेरकः सर्वानेव यथासुखं सर्वत्र प्रेरयति तत्र किमुत्कृष्टमपकृष्टं वा सर्वस्यापि भगवदधिष्ठितत्वाविशेषात् अन्यधर्मसंबन्धेऽपि न काचित् क्षतिः। यथा आकाशे अभ्रतमः प्रकाशाः तद्वद्भगवतीत्याशयेनाह **परमात्मन इति।** अत एव **कर्मभिः** स्वकीयैः कर्म रूपस्य परमकाष्ठापन्नस्य निर्लेपस्य तेजो न वा वर्धते न वा हसते अलौकिकत्वादृष्टान्तमाह **यथा रवेरिति।** उच्चनीचस्थाने किरणानां संबन्धेऽपि

one, but is unaffected by it's "relations")

न काचिन्यूनता सर्वग्रहसंबन्धे वा न क्वाप्युदयास्तमयौ ॥४॥

नन्वेवं सति कथं भगवान् सर्वेश्वरत्वमेव मन्यते न हीनभावं तथा सति जीवानामपकर्षबुद्ध्या नाशो भविष्यतीति चेत्तर्हि प्रकृतेऽपि तथेत्याशङ्कयामाह न वै तेऽजित इति।

SRI SUBODHINI: If the “Aatmas” are many, then following either the “important” or the “unimportant” (i.e. low category) of “Dharma” (duties) can be specified in the scriptures. But the contrary is the truth i.e. the “Aatma” is ONE only! In this case, even if the great person does “Seva” (service) to a “small and lowly” person (from the point of view of this world), there is no “blemish” or “opposition” to this (as the “Aatma” in each and everyone is the same). Like the human “body” is one whole entity. Although the hands are situated in the upper portion, using these “upper” hands to wash the “low” feet is considered, as without blemish or opposition! Scriptures also do not prohibit this “Seva” or service.

In this way, in the Universe, **THERE IS NO ONE ELSE THAN OUR LORD. EVERYTHING AND EVERYONE IS OUR ONE LORD ONLY.** Hence for the Lord to do “Seva” is not anything wrong. The syllable “Hi” (yes indeed) has been used to describe this view (truth) — to emphasize, that, if ever there arises the feeling of “duality”, then there will be feelings of low and high. **BUT OUR ONE UNDIVIDED LORD ONLY IS PRESENT EVERYWHERE IN THIS UNIVERSE, HENCE THERE IS NO “BLEMISH” ON THE PART OF OUR LORD.** Due to this reason, our Shri Mahāprabhuji has used the word of “one without a second” for describing our Lord (ADWITIYASYA).

26 The inspiration to do "work" and getting the "works" done is the duty of a Jiva. Not of the pure Brahman. Hence what is there good or bad to adopt, for "Brahman" as a Leela, the duty of another? This sort of thinking or "Bhāva" has been expressed by describing our Lord Shri Krishna as Brahman (the highest truth)!

27 Our Lord who is "Paramaatma" (supreme self) is the inspirer of everyone, and He is the one, who keeps everyone and everything in its order and place. Hence, He always inspires such actions, which, would lead to the welfare and happiness of everyone. Hence what is "low" or the "best" in this sort of inspiration? In everything and in everybody, it is our Lord who is fully established. Hence even if our Lord were to get related to "other" qualities or duties, there is no "harm" at all!

307 Like in the sky, due to clouds, we are able to see either darkness or brilliance — although in reality, the sky by itself does not have either darkness or brilliance at all. In the same way, we are able to "see", the existence of several qualities in our Lord. In this verse, our Lord is referred to as "Paramaatma" (the supreme self) to express this truth. Due to this, our Lord's "actions" (Leela) do not either increase or decrease the "brilliance" of our always unaffected (Nirlepa) nature of our Lord. As our Lord is also "supernatural", an example is given here in an appropriate way! Like the rays of the sun does not affect or harm the "sun", whether it is "high or low" in it's situation (although the rays are related to the sun). Or, to put it in another way, although, the rays of the sun are related to all the other planets, there is no "origin" or "end" for the sun itself! (Likewise the "supreme self" is always present in everyone, but is unaffected by it's "relations").

If this is so, why does the Lord regard himself as the Lord of everyone only? Why cant He regard himself also as the lowliest of the lowly? If the latter were to happen, then the Jeevas will get the "low" attitude to our Lord, and the Jivas will get destroyed. If this is so, then, even in the present instance, the same "destruction" will take place, and with a view to remove this doubt, it is said, through the next verse that....

न वै तेऽजितभक्तानां ममाहमिति माधव ।

त्वं तवेति च नानाधीः पशूनामिव वैकृता ॥५॥

VERSE 5 Meaning: "Oh! unconquered Lord! Oh Lord Madhava! "Mine" and "myself", "you" and "yourself" (mine and thine) – this sort of "intellect of the animal", which decides and creates prejudice in the mind, is not present in your devotees (i.e. the true devotees of our Lord do not have this sort of intellect, which is selfish and self-centered)."

श्रीसुबोधिनी-हे अजित कस्याप्यवश। ते भक्तानां ममाहमिति स्वाभिमानः कदाचिदपि स्वोत्कर्षख्यापको न भवति, उत्कर्षस्तु जीवानां पाञ्चभौतिकदेहयुक्तानां लक्ष्मीकृत एव भवति तस्यास्तु त्वमेव धवः। अतस्त्वयि को वाभिमानो भविष्यतीति भावः। किंच त्वद्भक्तानां न कस्मिंश्चिदपि त्रिविधाद्वैतयुक्तानाम्। द्रव्यादिभेदार्थं त्वं तवेति च बुद्धिर्न भवति। 'यो यच्छुद्धः स एव स' इति शास्त्रार्थानुसारेण त्वद्रूपा एव भवन्तीति तेषां सर्वात्मकता नित्यं स्फुरतीति न नानाधीर्भेदबुद्धिर्भवति। ननु सर्वेषामेव बुद्धिरयुक्ता को विशेषो भक्तानामिति चेत् तत्राऽहं पशूनामिवेति। अयुक्तापि बहिर्मुखानां भवतीति नानाबुद्धेर्भगवद्विषयत्वे न कोऽपि विशेष इत्याशङ्क्याह वैकृतेति। विकारविषयिणी सा, न हि वस्तुतो नानात्वमिति भावः ॥५॥

एवं स्वपराधं भगवतः सर्वात्मकत्वादिधर्मेणानुसंधानतः परिहृत्य निष्प्रत्यूहः सन् अभिप्रेतं राजसूयमारब्धवानित्याह इत्युक्तेति।

SRI SUBODHINI: “Oh unconquered Lord!” In other words, no one has been able to become “victorious” over our Lord and make Him, under his control! “Your devotees do not have any “ego” or “pride” at all, by way of “me and meum”. Your devotee never expresses his own superiority in any way, at any time! The glory of the Jivas, whose body is made of the 5 elements is made by Goddess Laxmi, only and the Swāmi (Lord) of this Goddess Laxmi is You only, Oh Lord! How can anyone then get “pride and ego” for oneself, when You are the “real” cause behind everyone?

In your devotees, there are three types of “non-duality” being firmly established (viz. non-duality in “Bhāva” or outlook/nature, action and materials). Through this “non-dual” outlook, they do not have a mind or intellect, which regards anything as “their own” or of “others”. Neither do they have the feeling of “you and your’s”. In the Gita, it has been said that, “He acts as per his disciplined mind” (Sraddha) and as per this, “he who is interested with devotion, on my course or way of action, he ultimately becomes “that” only” i.e. in the same way or mould! Hence OH LORD! YOUR DEVOTEE BECOMES OF YOUR FORM ONLY, DUE TO HIS DEVOTION TO YOU. DUE TO THIS, THE DEVOTEE GETS THE INSPIRATION TO REGARD EVERYTHING AS “YOURSELF” ONLY (SARVAATMABHAVA). He never gets the intellect, which regards anything as different from everything.

The intellect of every “Jiva” is affected by “blemish”. Then, what is the special virtue in the devotees of our Lord? This is answered by telling, that all other persons (except the devotees) have “animal-like” intellect, full of

blemish and deep prejudices. Hence, these persons do not serve or love our Lord, as they do not like this path of devotion to our Lord. IN REALITY, THERE IS NO "OTHER OR MANY" AT ALL, AS THERE IS ONLY OUR ONE LORD WHO IS THE SOLE REALITY BEHIND THIS UNIVERSE!

In this way, on clearly enunciating our Lord's nature being the "Aatma" of everyone and everything, Yudhishtira purified himself of his "earlier" offence. Now, without any obstruction, he started to perform the Raajasooya sacrifice. This is being described by Sri Sukadeva through the next verse.

श्री शुक उवाच—

इत्युक्त्वा याज्ञिये काले वव्रे युक्तान्स ऋत्विजः ।

कृष्णानुमोदितः पार्थो ब्राह्मणान् ब्रह्मवादिनः ॥६॥

VERSE 6 Meaning: "Shri Sukadeva said, "After speaking like this, Yudhishtira got the approval of our Lord Shri Krishna, for the actual time for the performance of the sacrifice, and appointed and accepted as "Ritavija" Brahmins, who were adept in the knowledge of Brahman."

श्रीसुबोधिनी—कालस्य प्राधान्यात् याज्ञिये काल इत्युक्तम्। राजसूयस्यापि द्वादशाहप्रकृतित्वात् माघे मास्येवारम्भः सांवत्सरिकाणामपि स एव कालः। युक्तान् ऋत्विजः परंपरया प्राप्तान् अनिषिद्धान्वा प्रायेण सर्वानेव स्थविरान् विद्यातपोवृद्धान् अध्वर्यादभावेन वव्रे। विघ्नशङ्कां वारयति। कृष्णानुमोदित इति। पार्थ इति भगवतः साहाय्यं निश्चितं सूचितम्। ब्राह्मणानिति ब्राह्मणानामेवाऽऽत्विज्यं सर्वऋतुष्विति विद्यातपोवृद्धक्षत्रियव्युदासः। ब्रह्मवादिन इति ब्राह्मणानामयमुत्कर्षः ॥६॥

तान् गणयति द्वैयापन इत्यादिना।

SRI SUBODHINI: The “time” for performing a sacrifice is important. Hence it is said, that the sacrifice was begun at an auspicious time, at which, it should be done. The Raajasoooya sacrifice is done in 12 days, during the month of “Maagha”. The “sacrifice”, which is usually completed in one year also is started at this time (month) only. Yudhishtira appointed and approved deserving “Ritwijas”. How are they qualified? This is being described. These Brahmins have been performing these type of sacrifices in the traditional way, through families of succeeding generations. Hence, they will do this sacrifice without any “blemish”, and they fully deserved to become the “Ritwija” to perform this sacrifice. They were old and equipped with knowledge and penance. Moreover, there will not be any obstacle in the performance of this sacrifice, as this was well-begun by our Lord Shri Krishna i.e. with His approval, the sacrifice was started.

The word “Pārtha” has been used to emphasize the full and total approval and assistance of our Lord for this sacrifice. By using the word “Brahmins”, it is denoted, that only Brahmins can be made as “Ritwija” in all sacrifices. Even if a member of the “warrior” class is full of knowledge and penance, better than a Brahmin, even then, he cannot officiate as a “Ritwija” in a sacrifice. The word “Brahmavaadi” has been used to indicate the knowledge and importance of these Brahmins,

Through the next three verses, the names of these “Brahmins” are being mentioned.

द्वैपायनो भरद्वाजः सुमन्तुर्गौतमोऽसितः ।

वसिष्ठश्चयवनः कण्वो मैत्रेयः कवषन्त्रितः ॥७॥

विश्वामित्रो वामदेवः समुतिर्जैमिनिः क्रतुः ।

पैलः पराशरो गर्गो वैशम्पायन एव च ॥८॥

अथर्वा कश्यपो धौम्यो रामो भार्गव आसुरिः ।

वीतिहोत्रो मधुच्छन्दा वीरसेनोऽकृतव्रणः ॥९॥

VERSES 7, 8 and 9 Meaning: “(1) Dwaipayana, (2) Bhāradwaja, (3) Sumanta, (4) Gautama, (5) Asita, (6) Vasistha, (7) Chyavana, (8) Kanva, (9) Maitreya, (10) Kavasha and (11) Trita.” (7)

“(12) Viswāmitra, (13) Vaamadeva, (14) Sumati, (15) Jaimini, (16) Ritu, (17) Pela, (18) Parāsara, (19) Garga and (20) Vaishampaayan.” (8)

“(21) Atharva, (22) Kasyapa, (23) Dhowmya, (24) Raama, (25) Bhārgava, (26) Aasuri, (27) Veetihotra, (28) Madhuchhanda, (29) Veerasena and (30) Akrutavrana.” (9)

श्रीसुबोधिनी—त्रिंशदृषयोऽत्र गणिताः अकृतव्रणान्ताः। यद्यप्यत्र बहवो ब्राह्मणा मृग्यन्ते तथापि उत्तमा एतावन्त एवेति। सप्तदश ऋत्विजः, दश चमसिनः, एकधनिनस्त्रय इति दश दश उत्कर्षादिभावापन्ना वा उपलक्षणविधया गणिताः। एकादश प्रथमश्लोकोक्ताः ब्राह्मणा एव ब्रह्मनिदः, विश्वामित्रादयो नव मध्यमा, अथर्वादयो दश नव वा। रामो भार्गव एक इति। एते सर्वे महोपाख्यानाः ॥७॥८॥९॥

अन्येऽपि राजानः ब्राह्मणाश्च समाहूता इत्याहुः उपहूतास्था चान्ये इति।

SRI SUBODHINI: In this sacrifice, from Dwaipayana up to Akrutavrana, 30 sages have been named. Although a lot many Brahmins are required for the performance of this sacrifice, they were able to get only the “best” sages, who are named here; out of these 17, are the “Ritwijas”. 10 of them will keep the “ladle”, through

which the "Soma" juice is drunk; 3 of them will keep the "Kalasa" (pot), in which "holy water" is kept. In this way, 30 great sages have been described as the most "important" ones. In the first verse (7), the names of 11 sages have been given, and these were the "Knowers of Brahman" (absolute truth). From sage Viswāmitra onwards, the 9 Brahmins were of the "middle" order. Brahmins from Atharva onwards and up to Akrutavrana were "common" (ordinary). If "Raama" and "Bhārgawa" are treated as "one" then, there are only 9 sages, or 10 if they are counted, as separate. All of them were very famous due to their achievement and events in their lives.

Yudhishtira had not invited these sages only, as he had also invited other kings and Brahmins also. This is being described through the next verse.

उपहूतास्था चान्ये द्रोणभीष्मकृपादयः ।

धृतराष्ट्रः सहसुतो विदुरश्च महामतिः ॥१०॥

VERSE 10 Meaning: "In this way, many others like, Drona, Bheeshma, Kripa and others, including king Dhritarashtra along with his sons, Vidur, who was praised for his great intellect, and many others were invited to come."

श्रीसुबोधिनी—भीष्मादयो बन्धुश्रेष्ठाः, द्रोणादयो गुरुवः, कृपादयोऽपि मान्याः। सर्वमैत्री कृतेति ज्ञापनार्थं धृतराष्ट्रादीनामाकारणमाह धृतराष्ट्रः सहसुत इति दुर्योधनादिसहितः। विदुरश्चापि शूद्रयोनिरपि महामतिरिति बीजप्राधान्येन स्मार्तज्ञानपूर्णत्वात्समाकारणमुचितम् ॥१०॥

किं बहुना चत्वारो वर्णा जगति विद्यमानाः समाहूता इत्याह ब्राह्मणा इति।

SRI SUBODHINI: Among the relatives, the most glorious Bheeshma and teachers like Drona, Kripa and

other respected persons were invited. In this way, Yudhishtira had friendship with everyone. With a view to explain this, he had invited Dhritaraashtra, along with his sons like Duryodhana and others. Vidura, who was born of a "Sudra" mother, but was considered of a "great intellect", was also invited. Vidur was born of the sage Veda Vyaasa, and hence he is considered as "great", and it was appropriate to invite him also!

What is there to tell more? In this Universe, there are 4 castes and Yudhishtira had invited all the "four castes" — as per the next verse.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा यज्ञदिदृक्षवः ।

तत्रेयुः सर्वराजानो राज्ञां प्रकृतयो नृप ॥११॥

VERSE 11 Meaning: "Brahmins, members of the warrior class, Vaisyas and Sudras were invited. All kings were invited along with their wives/families, and all of them came there to witness this great sacrifice."

श्रीसुबोधिनी—यज्ञदिदृक्षायुक्ताः श्रद्धया अत्राधिकारो निरूपितः। न केवलमाकारणमात्रं किंतु सर्वे समागता इत्याह तत्रेयुरिति। अन्येषां स्त्रियः समायास्यन्त्येव। राज्ञां नायास्यन्तीति तासां कथनं राज्ञां प्रकृतय इति। नृपेति संबोधनं सादरम् ॥११॥

SRI SUBODHINI: Those, who had come had a great desire to witness this "grand sacrifice" (i.e. a spectacle, which they have not seen before). Due to this keen interest, they all became "entitled" to witness this sacrifice. Not only those, who were invited came, but many uninvited persons, out of their devoted interest also came. The wives of the kings came along with them. "Oh king!" this addressal is done by Sri Sukadeva, to express his "regards" to king Parikshit!

ततस्ते देवयजनं ब्राह्मणाः स्वर्णलाङ्गलैः ।

कृष्ट्वा तत्र यथाम्नायं दीक्षयांचक्रिरे नृपम् ॥१२॥

VERSE 12 Meaning: “Later, the Brahmins purified the sacrificial ground, through a golden plough, and initiated the king for the performance of this sacrifice, through the Vedic system.”

श्रीसुबोधिनी—राजसूयः साग्निचित्यो भवतीति ‘इयं वा अग्नेरतिदाहाद-
बिभेत्’ इत्युपाख्यानेन कर्षणं विहितम्। ततो देवयजनं देवा इज्यन्ते अस्मिन्
स्थान इति तत्स्थानम्। ब्राह्मणाः स्वयं स्वर्णलाङ्गलैः षड्गवैर्द्वादशगवैर्वा
कृष्ट्वा उपत्वा च तत्रैव यथाम्नायं आम्नातानुसारेण दीक्षयाञ्चक्रिरे दीक्षां
चक्रुरित्यर्थः। अभ्युत्सादयामित्यादिवत् अस्यापि ‘आम्’ प्रत्ययश्छान्दसः ॥१२॥

यज्ञे पदार्थसमृद्धिमाह हैमा इति।

SRI SUBODHINI: This “Raajasooya” sacrifice can be performed only by the person, who has worshipped “fire” (Agni). It is said, that this earth, being a constant victim of fire, became afraid! Hence, it is specified, that this earth must be thoroughly cleaned and purified before a sacrifice can be performed, so that, in this area, the celestial deities can be worshipped. For this sake, the Brahmins using a golden plough, either through 6 or 12 bulls tied to it, ploughed the earth and purified her. They put the seeds on this earth and then initiated, as per the Vedic traditions, the king into the performance of this sacrifice. The word “Aam” denotes to the Vedic traditions, which were followed.

Through the following 3 verses, the “plenty and prosperity” of this sacrifice is being described.

हैमाः किलोपकरणा वरुणस्य यथा पुरा ।

इन्द्रादयो लोकपाला विरिञ्चिशिवसंयुताः ॥१३॥

VERSE 13 Meaning: "Like before, at the time of the sacrifice of Varuna, as all the vessels and materials were in gold, here also, every material was in gold. Lord Brahma, Lord Siva, Indra and all the protectors of this world, were also invited."

श्रीसुबोधिनी-किलेति, लोकोत्र प्रमाणम्। वरुणो निधिपतिरिति सोऽत्र दृष्यन्तीक्रियते। पुरेति तस्यापीदानीं दुर्लभ इति सर्वोत्कर्षः। देवादयो लोकपालाः द्वीपान्तरस्था राजानश्च नागता भविष्यन्तीति तेषामाकारणमागमनं चाह इन्द्रादय इति। विरिञ्चिशिवाभ्यां संयुताः ॥१३॥

SRI SUBODHINI: The word "Kila" (yes, certainly) is used to indicate that here, all the materials were like those, which were used in the sacrifice, done by Varuna i.e. all the materials were in gold. The evidence for this is the actual seeing of these materials by the onlookers! The example of Varuna has been given, as he is the owner and master of all "wealth". But the word "Pura" (earlier times), has been used to denote, that even for Varuna, procurement of such type of materials was difficult or rare. Hence, the sacrifice of Yudhishtira is considered as more "higher". Many others had also come. Did Indra and other celestial deities or the kings, who lived in the other islands come along with the protectors of this world? Removing this doubt, it is said that Lord Brahma, Lord Siva, Indra and others were also invited.

सगणाः सिद्धगन्धर्वा विद्याधरमहोरगाः।

मुनयो यक्षरक्षांसि खगाः किन्नरचारणाः॥१४॥

VERSE 14 Meaning: "The Siddhas and the Gandharvas, along with their followers, Vidhyadaras, the big serpents, the noble sages, Yakshas, Rakshasas, the big birds, Kinnaras and Chaaranas were also invited."

श्रीसुबोधिनी—सगणः सेवकसहिताः आदित्यविश्वाद्यो वा गणदेवाः
सिद्धगन्धर्वादयश्च। मुनयौऽधिकारिणः सप्तर्षिरूपाः। यक्षरक्षांसि
कुबेरपुलस्तिविभीषणादयः। खगा गरुडादयः किन्नराश्चारणाश्च ॥१४॥

SRI SUBODHINI: The word “SAGANAHA” denotes the coming of the followers and aides of those invited to attend this sacrifice. Or it may denote also to the “sun”, Visvādideva and their followers. The Siddhas, Gandharvas, the 7 famous principal sages (Saptarshi), Yakshas and Rakshasas — this denotes, that Kubera, Pulasthi and Vibhisheshana were invited. The “big birds” denotes to Garuda and others. Both the “Kinnaras” and the “Chaaranas” were invited.

राजनश्च समाहूता राजपत्न्यश्च सर्वशः ।

राजसूयं समीयुः स्म राज्ञः पाण्डुसुतस्य वै ॥१५॥

VERSE 15 Meaning: “The kings were invited along with their queens. In this way, all those, who were invited had come to witness the Raajasoooya sacrifice being performed by the son of Pāndu, king Yudhishtira.”

श्रीसुबोधिनी—ततो द्वीपान्तरस्था राजानश्च समाहूताः चकाराद्ब्राह्मणा
वैश्यादयश्च। राजपत्न्यश्च सर्वश इति। अगम्यस्थानेभ्योऽपि यतो राजसूयं
समीयुः। स्मेति प्रमाणम्। राज्ञः पाण्डुसुतस्येति। महता क्रियत इति तत्रागमनं
न लज्जायै ॥१५॥

ननु सर्वेषां निःशङ्कमागमने को हेतुरित्याशङ्क्य तमाह मेनिरे
कृष्णभक्तस्येति।

SRI SUBODHINI: Later the kings who rule the other “islands” were invited. The word “Cha” (and) denotes, that both the Brahmins and the “Vaishyas” were also invited. i.e. not only the kings! All the queens of these kings were also invited. Even those persons, who

found it difficult to come, due to the “far away” nature of their places and due to many “transport” difficulties, also came overlooking the difficulties. The word “Sma” (yes, indeed) has been given to reemphasize their coming! King Yudhishtira was the son of Pāndu, and due to this, he was a “great” person. As this great king Yudhishtira was performing this sacrifice, everyone thought, that there was no reason for their not attending the same (i.e. they had no hesitation or bashfulness).

All of them came, without any doubt or hesitation in their mind. What was the reason for this? Through the next verse, it is said, that all of them were devotees of our Lord Shri Krishna and hence, all of them came to have “Darsan” of our Lord!

मेनिरे कृष्णभक्तस्य सूपपन्नमविस्मिताः ।

अयाजयन् महाराजं याजका देववर्चसः ।

राजसूयेन विधिवत् प्राचेतसमिवामराः ॥१६॥

VERSE 16 Meaning: “All of them thought, that the emperor Yudhishtira is an ideal devotee of our Lord Shri Krishna! Due to this grace of our Lord, this “sacrifice” is bound to take place properly, without any obstacle. Hence, they did not get any kind of “wonder” or “surprise”! Like in the olden days, the celestials had made Varuna conduct his “sacrifice” in the same way, Brahmins, equaling the “brilliance” of the celestials, made Yudhishtira conduct this sacrifice, as per the Vedic traditions and rules.”

श्रीसुबोधिनी—अन्यस्य देशादिशुद्धिर्न भवतीति सूपपन्नत्वम्। अत एवातिसमृद्धिमपि दृष्ट्वा अविस्मिताः। ततो याजका ऋत्विजः राजसूयेन महाराजमयाजयन्। देववर्चसः इति तेषां यज्ञाभिव्यक्तिसामर्थ्यं सूचितम्।

विधिवदिति नानुकल्पः कस्मिन्नप्यंशे। पूर्ववदेव दृष्टान्तः प्राचेतसमिवामरा
इति ॥

SRI SUBODHINI: To conduct a sacrifice for another, there is the necessity for the purity of the place, materials etc. But for Yudhishtira, there was no difficulty for this "purity". Due to this reason, on seeing the limitless prosperity of everything, no one got wonderstruck or surprised!

Later the "Ritvijas" (priests) made Yudhishtira perform this sacrifice properly. These "Ritvijas" have been referred as "brilliant like the celestials" (DEVAVARCHASAH) — as they had the capacity to manifest the resultant power of the sacrifice. They performed the sacrifice as per the Vedic rules i.e. only those materials were brought and procured, which are sanctioned and approved in the Vedas. No other material, in lieu, was brought in. Like before, here also, the example of Varuna is cited — like the celestials made it possible for Varuna to perform his sacrifice, in the same way, the "brilliant" Ritwija Brahmins enabled the king Yudhishtira, to conduct this sacrifice!

सुत्येऽहन्यवनीपालो याजकान् सदसस्पतीन् ।

अपूजयन् महाभागान् यथावत् सुसमाहितः ॥१७॥

VERSE 17 Meaning: "During the sacrifice, the day on which the Soma juice is taken out, is considered as the most important day. Hence on this day, the king, with great care and devotion, worshipped and did Seva to the Brahmins, who performed this sacrifice through giving of "Dakshina" and the other materials."

श्रीसुबोधिनी—ततो मुख्ये सुत्येऽहनि 'माध्यंदिनसवने दक्षिणा नीयन्ते' इति 'यावन्तो वै सदस्यास्ते सर्वे दक्षिण्याः' इति च दक्षिणादानप्रस्तावे

सुत्येऽहनि राजा याजकान् ऋत्विजः, सदसस्पतीन् सभ्यान्, अन्यानपि महाभागान् अपूजयत्। यथावदात्रेयादिपूजाप्रकारेण। सुसमाहित इति क्रोधलोभादिरहितः ॥१७॥

अत्राधिदैविकपूजार्थं मुख्योऽयमेव याग इति विचार आरभ्यते। सदस्येत्यादि ऋत्विग्भ्य इत्यन्तेन।

SRI SUBODHINI: On the important day of “Soma juice” being taken out, when the time of offering of “Dakshina” came, then, at this time, the emperor Yudhishtira worshipped and did Seva to the Brahmins, who performed the sacrifice, the members of this assembly, and all those “lucky” persons, who were present there. He worshipped them, as per the “Atreya” method of worship, by giving up anger and attachment to wealth. This “worship” done by the king was in accordance with the Vedic specifications viz. (1) During the noon time, when the “Soma juice” is being taken out, at this time, the “Ritwija” Brahmins go away after getting “Dakshina”. (2) “Whosoever is present in the assembly, where the sacrifice is being held are deserving to be given “Dakshina”.

The worship of our Lord (the celestial one) is the most important part of this sacrifice. This is being contemplated through the following verses (from the 18th verse up to 21st verse). In these verses, thinking is done, as to who should be “worshipped” during this sacrifice, so that the proper worship of the “celestial deity” can be performed.

सदस्याग्र्यार्हणार्हं वै विमृशन्तः सभासदः ।

नाध्यगच्छन्ननैकान्त्यात् सहदेवस्तदाब्रवीत् ॥१८॥

VERSE 18 Meaning: “Among those present in this

assembly, the question arose, as to who is the best person who is entitled to be worshipped and honoured first? With a view to determine this, all those present in this assembly began to contemplate. When they were unable to come to a definite conclusion on this, Sahadeva began to speak."

श्रीसुबोधिनी—सदस्याग्र्यार्हा बहुदक्षिणे यागे सुप्रसिद्धाः। यथा याज्ञवल्क्याय गोसहस्ररूपा दत्ता। ब्राह्मणेषु ब्रह्मविदेव तदर्हतीति। यद्यत्र परब्रह्म न भवति मूर्तिं धृत्वा तत्र जीवानां मध्ये तदभिज्ञोऽपि महान् भवति यत्र पुनर्भगवानेवाविलुप्तमहिमा मूर्तीः परिगृह्य तिष्ठति तत्र किं पूर्वन्यायेन अनुकल्प एव कर्तव्यः आहोस्विद्भगवते देयमिति अनुकल्पेनापि समारम्भे तेनैव समाप्तिः कर्तव्येति। सर्वयागेषु ऋषिभिरनुकल्प एव समारम्भः तस्मादत्रापि ब्रह्मविदां मध्ये केनाप्यतिशयेन यो महान् भवति स एव पूजामर्हतीति केचित्। तथा सति व्यासो वसिष्ठो वा भवति यज्ञानां सर्वत्र संस्थितेः उक्तत्वात्। प्रक्रियान्तरे मुख्ये संभवति गौणकल्पनाया अन्याय्यत्वात् भगवाने-
वार्हतीत्यन्ये। एवमपि व्यासस्योभयरूपत्वात् कुलवृद्धत्वात् पितामहत्वाच्च स एवार्हतीत्यपरे। सर्वधर्मभिज्ञः भीष्मस्ततोऽपि ज्येष्ठ इति स एवार्हतीति केचित्। तस्यापि गुरुः परशुराम इत्यन्ये। सर्वत्र च नानाविधा युक्तयः प्रसरन्ति तत्र साधको हेतुः कोऽप्यव्यभिचारी नास्ति। ब्रह्मवित्त्वं भगवत्त्वं मान्यत्वं श्रेष्ठत्वमन्यद्वा साक्षात्परब्रह्मत्वं सर्वकलापूर्णत्वं सच्चिदानन्दविग्रहत्वं कृष्णस्य भगवतः। कश्चिदेव जानाति। अतोऽशत्वमेव साधारणमिति न सर्वेषां प्रथमतः संमतिः। ततः श्रेष्ठत्वं विमृशन्तः सर्वे एव सभासदः कमपि सर्वोत्कृष्टं नाध्यगच्छन्। तत्र हेतुः हेतोरनैकान्यादिति। तत्र सहदेवः साक्षात्पूर्णपरब्रह्मत्वं सर्वदोषरहितं हेतुं मन्यमानः कृष्णे भगवति तत्साधयितुम-
ब्रवीत्। स हि ज्ञानकलावतारः सर्वज्ञो द्वादशार्षिकमेष्ट्यं जानाति तथाप्यपृष्टो न वदति। अत्र तु जिज्ञासायां सर्वे एव पृष्टा भवन्तीति भगवत्प्रेरणाया
अब्रवीत् ॥१८॥

आदौ साध्यं निर्दिशति अर्हति ह्यच्युतः श्रैष्ठ्यमिति।

SRI SUBODHINI: In a “sacrifice” wherein a lot of wealth is given as gifts (Dakshina), there will be many distinguished persons, who would be entitled to be given the “first honour and worship” e.g. like among the Brahmins, the “knower of Brahman” is considered as the “best” (Uttam). Due to this, to sage Yagnavalkya, who was a “knower of Brahman” was gifted 1,000 cows, during the “sacrifice” performed by the king Janaka. Among the Brahmins, he only deserves to be worshiped, who is the “knower of Brahman” (absolute truth) i.e. he who has realized and understood the highest truth viz. Brahman. But this is applicable only, in a situation, where the “highest truth” is not manifested in a “human” form. In this event, the one, who has realized the highest truth of Brahman is chosen to be “worshipped”, as this person will be considered as the “best and great” (Mahaan) among all the Jivas! But when the highest truth is present by Himself, and when everyone was aware of His glory and “Mahatmyam”, then how to follow this rule or accept to worship whom? Here, the Lord of the Universe was “physically” present. Will it not be then right to offer the first worship (Agrapuja) to our Lord Shri Krishna only? If they were discussing about other “alternatives”, then they should arrive at the decision also after eliminating all other “alternatives” also.

On this matter, there were many differences among those assembled here, and a firm conclusion could not be arrived at.

The following were the various “opinions” expressed.

(1) When in a sacrifice, when this question of the offering of the “first worship” is finalized, then the sages choose the “best” among the knowers of Brahman and

offer him, the “first worship”. In this way, both sage Veda Vyaasa and the sage Vasishtha were worthy of being worshipped, as they were present during the sacrifice, which was conducted.

(2) Others opined, that when the “most important person” is present, then the “second best” should not be taken up for worship — as this will be “unjustified”. Hence our Lord Shri Krishna only should be “worshipped” as, he is the “most worthy one” to be offered this worship.

(3) The third opinion was that the sage Veda Vyaasa had two important features in him. He is the incarnation of the “Jnāna” (spiritual knowledge) aspect of our Lord; and due to this, He is “Brahman” (highest truth) itself, and is also the “knower of Brahman”! Moreover, being the oldest member of this family, and being the great grandfather, it is he, who should be worshipped.

(4) Others felt, that Bheeshmaacharya, who was an adept in the knowledge of all “Dharmas” (rules of conduct) is greater than Veda Vyaasa, and hence he is also entitled for the worship.

(5) Many others felt that the Guru of Bheeshma viz. Lord Parasuraama should be offered this “first worship”!

In this way, many views were expressed. There was no “reason or factor” present, in this assembly, which would enable them to fully and totally conclude in one way or another. The “Brahmanhood”, being the Lord of the Universe (Bhagawān), the highest respectability and recognition, the glorious greatness of being the “best”, with all other qualities along with the stature of actually being the Parabrahman (highest absolute Brah-

man) — all these qualities were in full measure in our Lord Shri Krishna. He was also, invested with all the 16 Divine “parts” (Kalaas) and was the “idol” of “Sat-Chit-Aananda” (truth-consciousness-bliss). But these qualities of our Lord are known to very few persons only. Hence, bereft of this knowledge, no one accepted, in the first instance, that it should be our Lord Shri Krishna, who should be offered this “first worship” — as all of them were concerned with the “best” of “parts”, and not of the “whole”, who was present among them! (Of course, this was due to their ignorance as willed by our Lord.) In this way, although all those, who had assembled there, had detailed discussions, they could not conclude on the “best among those”, who should be offered the highest first worship. They could not arrive at a decision, as they could not find a decisive reason.

Only in our Lord Shri Krishna, there is the presence of the “absolute and total Brahman”, and He was the only person, who was free of all types of “blemish”. This should have served as an adequate reason for our Lord being offered the highest worship. Only Sahadeva had this deeper and sacred understanding. Hence, with a view to bring out this reason, he began to speak. Sahadeva was a partial incarnation of our Lord’s Divine spiritual wisdom, and also was omniscient. He was of 12 years age. Even then, he did not want to speak out, unless he was asked to do so. But, due to his inherent interest on this subject, we have to realize, that everyone asked him to speak. As he was inspired by our Lord to speak, he got up and spoke.

Sahadeva, at the first instance establishes the “main issue” by giving the “reason” thereof — as per the next verse.

अहंति ह्यच्युतः श्रेष्ठ्यं भगवान् सात्वतां पतिः ।

एष वै देवताः सर्वा देशकालधनादयः ॥१९॥

VERSE 19 Meaning: “Sahadeva said, that the Lord of all Vaishnavaas, our Lord Shri Krishna is the one who is deserving of being offered the “first worship” — as it is our Lord, who has become the celestial deities, the factor of “time” (Kaala) and wealth etc, and He is Lord Achyuta (the Lord with no decline or reduction)!”

श्रीसुबोधिनी—तत्र हेतुर्भगवानिति। भगवत्त्वं व्यासादिष्वप्यस्तीत्याशङ्क्याह सात्वतां पतिरिति। अन्ये हि कार्यार्थं भगवदंशपुरुषनिर्मितप्रपञ्चैकदेशार्थसिद्ध्यर्थं केनचिदंशेनावतीर्णाः कृष्णस्तु वैष्णवानां पतिरिति कालगृहे समागतान् कालं वञ्चयित्वानेतुमागत इति मर्यादारक्षार्थं पतित्वात् समागतः। अतो भगवदच्छिद्यैव कालसंबन्धिनो न तं जानन्ति। तस्मादयव्यभिचारी हेतुः पूर्णभगवत्त्वमिति। ननु तथापि प्रकरणानुरोधेन पदार्थनिर्णयः कर्तव्यः प्रकरणमत्र देवानां प्रीतिः ‘यक्ष्ये विभूतीः’ इतिवाक्यात् न हि यत् सेवकेभ्यो देयं तत् स्वामिने दातुंशक्यते। लोकाः स्वामिदर्शनेऽपि न सेवकेभ्यः प्रयच्छन्तीत्याशङ्क्यामाह **एष वै देवताः सर्वा** इति। यदि सर्वे देवाः प्रीणानीयाः तदा स्थानापेक्षया स्वरूपमुत्तममिति ‘यावतीर्वै देवताः’ यस्यास्ति भक्तिर्भगवत्यकिंचना’ इति वाक्यानुरोधं परित्यज्य साक्षात्सर्वदेवतारूपं भगवन्तमेव गुजयन्त्वित्यर्थः। वै निश्चयेनेति उपचारव्यावृत्तिरुक्ता। यथा ‘अग्निः सर्वा देवताः’ ‘आपो वै सर्वा देवताः’ इति तत्र तत्रोपाख्याने सर्वदेवत्वं तेषां गौणभावत्वेन निरूपितम्। यथा ‘देवासुराः संयताः आसन् ते देवा बिभ्यतोऽग्निं प्राविशन् तस्मादाहुरग्निः सर्वा देवता’ इति तथाग्निरपि अपः प्राविशत्। ‘स निलायत सोऽपः प्राविशत्’ इति। एवं केनचिन्निमित्तेनैव सर्वेषां सर्वदेवतारूपत्वं गौणमेव स्वभावत एव भगवान् सर्वदेवतारूपः ‘कदाचित्सर्वमात्मैव भवति’ इति पक्षे त एव देवा अत्र पूज्याः ‘इन्द्रादयो बाहवः’ इत्यादिवाक्याद्वा अधिदैविका एव यज्ञभाज इति। ननु तथापि योग्यं कस्मिंश्चिद्देशे कस्मिंश्चित्काले तत्र प्रवर्तमानस्य यागस्य ऋषीणां तदधीनत्वात् तद्देशतत्कालाभिमानिनी देवतैव प्रकरणवशात् पूजामहंतित्याशङ्क्याह देशकालेति। ननु तथापि योग्यं योग्येन संबध्यत इति

प्राकृता धनादयः पदार्थाः कथं साक्षाद्भगवते दातुं शक्याः। लोकेपि विप्राय गुरवे स्वामिने नहि शूद्रः स्वकन्यां प्रयच्छति किंतु शूद्रायैवाधमायापि दातुं वाञ्छतीत्याशङ्क्याह धनादय इति। आदिशब्देन वस्त्राभरणानि गवादयश्चोच्यन्ते ॥१९॥

एवं ब्रह्मत्वमङ्गीकृत्य तस्मिन् दानं समर्पितं ब्रह्मत्वं तु साधयति यदात्मकमिदं विश्वमिति।

SRI SUBODHINI: Sahadeva is giving the reason for "worshipping" our Lord Shri Krishna. He says our Lord is "Bhagawān" – the Lord of the Universe. If someone says, that this sort of "Bhagawān" status is also in the sages like Veda Vyaasa, Sahadeva, replying to this comment says, that the Lord was the Lord of all Vaishnavas. Veda Vyaasa is not the Lord and master of all the "Vaishnavas" (devotees of Lord Vishnu). All others, who have the qualities of being "Bhagawān", have this "Divine" quality as a "part" only, and that too, is given by our Lord, for the sake of fulfilling some of our Lord's tasks. The Lord has come (i.e. has taken this incarnation) to save the "Jivaas" from this house of "Samsara" (of births and deaths), caused by the factor of "time" (Kaala), and to release them from this sorrow. Our Lord will hoodwink this factor of "time", and save the Jivaas and take them out of this. Why? The Lord is the "husband" (master and ruler), and with a view to protect His "husbandship", the Lord has come by Himself. He who is related to "time" (Kaala) or under it's control can never recognize our Lord, and this "non-recognition" is caused by our Lord's own desire! In fact, due to this one reason only i.e. our Lord's stature of "total Lordship", our Lord is the only "deserving" person for this "first worship".

If this is so, usually, a final decision on such an important issue is taken only after the usual formalities. Here the "formality" involved is the "satisfaction of the celestial deities". In the first instance itself, king Yudhishtira had declared that, "I will worship Oh Lord! your manifestations of power". Hence, it is not proper to give the objects intended to be given to the "servants" to the "Master of these servants". If it is told that, people do give objects to the servants, when the Master is actually present, then the reply is given that "all these are indeed the forms of celestial deities only". And, if there is any desire to please all the celestial deities, then one should worship a Brahmin, who is a knower of Brahman, and in whom all the celestial deities reside always! Now, all these knowers of Brahman, viz. these Brahmins have "causeless and motiveless" devotion to our Lord and in this way, all the celestial deities reside in our Lord only. Hence, respecting these words, only our Lord, who is the One total Divine form of all the celestial deities, should be worshipped.

"Agni" (fire) is considered as the symbol of all the celestial deities. Likewise "water" also. In the stories, such explanations have been given. All these statements have been made through lowering the standards of the symbols — but in reality, these elements and the celestial deities presiding over these elements, have not been conclusively accepted as "Brahman" itself. It is also said, that during, the war between the celestial deities and the demons, the celestials got afraid and entered into "fire", and due to this reason only, the "fire" is spoken, as the "symbol" of these celestial deities. In the same way, the "fire deity" also entered into "water". Due to this reason also, every element has been spoken, as being the form

of all the celestial deities! Of course, all these symbolic representation of being the form of all the celestial deities is the "lower" truth (and not the highest one). Our Lord only, through His nature and stature, is the "form" constituting all the celestial deities. Sometimes the "Aatma" only becomes "everything" — as per this view, perhaps the celestial deities also can be worshipped only in the form of our Lord Shri Krishna. It has been also said that Indra and other celestial deities are "our Lord's hands" — through these Vedic evidence, it is only the celestial deities, who accept the offerings made in the scriptures.

Even if this is so, only those celestial deities become deserving to be worshiped "first" in a sacrifice, performed and under the control of the sages, who are the symbolic deities of that particular place, where the sacrifice is conducted and also of that particular time! Answering this statement, it is said, that the place, time and wealth are our Lord only. Another doubt is expressed that "deserving" should be related to only those, who have the "deserving qualities and virtues" and not. wealth and other materials which are "material" in character. How can anyone give all these to the Lord who is "supernatural" and above all these "materials"? In this world, even a Sudra does not give his daughter in marriage to a Brahmin, the teacher or to his own master! In fact, he gives his daughter in marriage to a person of his own "Sudra" caste! In this way, not only wealth, but dresses, ornaments, cows are also spoken of as being given to the one, who is worshipped as the highest one!

Our Lord Shri Krishna has the nature and stature of being "Brahman" (highest truth) i.e. OUR LORD SHRI KRISHNA IS BRAHMAN ONLY. Hence only our Lord's

“worship” should be done. Sahadeva is explaining this “Brahmic” status, through the following verse.

यदात्मकमिदं विश्वं कतवश्च यदात्मकाः ।

अग्निराहुतियो मन्त्राः सांख्ये योगश्च यत्परः ॥२०॥

VERSE 20 Meaning: “This entire universe and the sacrifice, are the “forms” of our Lord Shri Krishna only. The fire, the offerings and the verses to be chanted (Manthras) are also His forms only. Even the Sankhya and the Yoga systems follow our Lord Shri Krishna only (as their ultimate goal)!.”

श्रीसुबोधिनी—विश्वस्येतदात्मकत्वे यशोदा प्रमाणं न केवलं लौकिकात्मत्वे ब्रह्मत्वमिति वेदार्थरूपत्वमप्याह ऋतवश्च यदात्मका इति। ऋतूनां तदात्मकत्वे वरहावतार एव प्रमाणम्। सर्वयज्ञस्वरूपत्वं प्रकटयन् तेन रूपेण प्रादुर्भूतो भगवान्। सर्वमग्नौ हूयत इति अग्निप्रीतिः कर्तव्येति प्रकरणपक्षेऽप्याह अग्निरिति। अयमेवाग्निः ‘ब्रह्मा तर्हि अग्निः’ इति श्रुतेः तादृश एव च होमः। योगयत्वाय आहुतीनां भगवत्त्वमाह आहुतय इति। मन्त्राभिमानिनी देवता प्रकरणवशान्मुख्येत्याशङ्क्याह मन्त्रा इति। तथापि शास्त्रनुसारेण यो महान् भवति स एव ग्राह्यो न युक्त्या किञ्चित् कर्तव्यमित्याशङ्कायामाह सांख्यं योगश्चयत्पर इति। वेदादीनि पञ्चशास्त्राणि तत्र ब्रह्मत्वे यज्ञत्वे च सिद्धे वेदार्थः सिद्धः। सांख्यस्य त्वत्रैव तात्पर्यं एतस्यैव सर्वात्मत्वं स्नेहान्निश्चितम्। योगस्यापि ध्यानमूर्तिरयमेवेति आत्मेति च एतदर्थमेव चित्तवृत्तिरोधमिति ‘आत्मन्येव वशं नयेत्’ इति वाक्यात्तात्पर्यम्। चकारात्पशुपतिमतस्याप्यत्रैव। स्कन्दपुराणे महादेवेन स्कन्दं प्रत्युक्तवात् ‘परमो विष्णुरेवैकस्तज्ज्ञानं परमं मतम्। शास्त्राणां निर्णयस्त्वेषस्तदन्यन्मोहनाय हि’ इति। वैष्णवसिद्धान्ते तु न सन्देह एव। अतः सर्वशास्त्राणामत्रैव तात्पर्यमित्यर्थः ॥२०॥

ननु तथापि ब्रह्मलक्षणाभावे कथं ब्रह्मत्वमिति चेत्तत्राह एक एवाद्वितीयोऽसाविति।

SRI SUBODHINI: THIS UNIVERSE IS THE

FORM OF OUR LORD SHRI KRISHNA! Mother Yasodha is the proof and evidence for this. Our Lord Shri Krishna is not considered as "Brahman" because of being the "Aatma" of everyone only but our Lord is the "Aatma" of the "sacrifice" (Yagna), which is the underlying secret meaning of the Vedas! In other words, the "sacrifice" also is our Lord's "form" only. The proof for this is our Lord's incarnation as the "great boar" (Varāha). Our Lord manifested Himself as this "great boar", representing and manifesting all the "sacrifices". All offerings are made to the "fire" only. Hence it is "fire", which is made to be "pleased" through these "offerings". As per this view only, it is said, that even "fire" is only a "form" of our Lord. Thus "fire" being "Brahman" is entitled for being "worshipped". The "offerings" are also the "form" of our Lord and hence, they are also entitled to be "worshipped". The presiding deities of these "Manthras" are also entitled to be "worshipped" — as per the system followed. Hence, it is said here that, the "Manthras" are also the "form" of our Lord i.e. It is our Lord who has taken the "form" of these Manthras. Even then, he is considered as "great" (Mahaan), who is considered as "great" by the scriptures, and his worship is usually done.

None should do any worship only as per one's own "idea" or "view". When these type of statements are made, then several doubts arise in one's mind. Hence, with a view to remove all these doubts, it is said, that "even the Sankhya and the Yoga paths are designed to attain our Lord only i.e. these paths have our Lord as their final goal or aim!"

The five scriptures, such as the Vedas and others explain clearly our Lord's stature as the symbol of

Brahman and of sacrifice (i.e. OUR LORD IS "BRAHMAN" AND THE "SACRIFICE" ALSO). Thus, the true meaning of the Vedas is clear. The Sankhya system has our Lord as the "goal" as through "love", our Lord has become the "Aatma" of everyone i.e. everyone has "love", and this symbolizes the true evidence of the "Aatma" nature of our Lord! EVERYONE IS "AATMA". This is the truth of Sankhya system, and through this ONE REASON ONLY, EVERYTHING AND EVERYONE BECOMES LOVING OR WORTHY OF BEING LOVED/OR LIKED BY EVERYONE.

As per the "Yoga" system, the One idol and form to be "meditated" upon is our Lord only, as He is the "Aatma" of everyone. When someone attains "Nirodha" of his thoughts in our Lord, this state is called as "Yoga" i.e. one should make one's thought-process come under the total control of one's "Aatma".

The word "Cha" (and) explains the view of our Lord Shri Krishna being the "master of all Jeevas (Pasu)" (PASUPATI). Like in the Skanda Purana, Lord Siva told his son Skanda, "One Lord Vishnu only is the highest! His "Jnāna" is the highest "Jnāna" (spiritual wisdom). The conclusion of all the scriptures is this only. If anything else is told differently, then it has been told only to delude or infatuate the hearer."

In this way, in the "Vaishnava system", there is no doubt at all on this truth, spoken by Lord Siva to His son. Hence, all the scriptures follow our Lord Shri Krishna only as their goal and aim! This is the true meaning and the highest principle!

Even after all this, if in our Lord Shri Krishna, the various "signs and attributes" of "Brahman" are not

present, then how can anyone regard Him as “Brahman”? The answer to this is given as per the following verse.

एक एवाद्वितीयोऽसावैतदात्म्यमिदं जगत् ।

आत्मनात्माश्रयः सभ्याः सृजत्यवति हन्त्यजः ॥२१॥

VERSE 21 Meaning: “This Lord Shri Krishna is the only ONE and without any second! This Lord Shri Krishna only is the “Aatma” of this Universe! Oh assembled ones! This, our Lord Shri Krishna only, who is the refuge of everyone and birthless, creates, protects and withdraws this Universe into Himself!”

श्रीसुबोधिनी—वेदान्तेषु एकं ब्रह्म अद्वितीयं ब्रह्मेति क्वचित् ब्रह्मलक्षणं क्वचिन्निर्णयशास्त्रे विश्वं ब्रह्मेति अत एव विश्वमिति प्रथमनाम। किंच, स आत्मान ५ स्वयमकुरुत' इति श्रुतेः। 'यो ह्यात्मानं स्वयं करोति स आत्मा ब्रह्मे'ति 'यस्त्वात्माश्रयः स ब्रह्मेति' 'यतो वा इमानि भूतानि जायन्ते' इत्यादि श्रुतिभिः सृष्टिप्रलयकर्ता ब्रह्मैव यस्तु सर्वान्तर्यामी सर्वप्रेरकः स ब्रह्मेति 'अन्तरो यमयति इति श्रुतेः। एवं बहुवाक्यानुरोधेन सर्वमेव धर्मजातं भगवद्गतमित्यनुवदति। एक एवायं महतां दृष्टिर्त्रय प्रमाणं। ते हि सर्वत्र कृष्णमेव पश्यन्ति अद्वितीयश्च 'ज्योतीषि विष्णुः' इत्यादिवाक्यात्। तेषामनुभवोऽपि प्रमाणं सोऽन्यो भविष्यतीत्याशङ्क्याह असाविति। सर्वेषामेव भूतानां पिता माता स माधवः। तमेव शरणं यात शरण्यं कौरवर्षभाः' इति मार्कण्डेयवाक्यात् पर्णपुटे तेनायमेव दृष्ट इत्यभिज्ञानाच्च। किंच। ऐतदात्म्यमिदं जगत् दुर्वाससा आरण्यके पर्वणि निर्धारितं अन्यथा शाकान्नमुष्टिभक्षणेन कथं ते तृप्ता भवेयुः। किंच। अयमेवात्मनात्माश्रयो भूत्वा जगत् आत्मस्वरूपं सृजत्यवति हन्ति स्वयं त्वजः। अत्र प्रमाणं सभ्या इति संबोधनं संमत्यर्थम् ॥२१॥

SRI SUBODHINI: In the “Vedanta treatises” (Upanishads) the highest truth of “Brahman” has been explained as “ONE” and “without a second”. (YEKAM

AND ADWITEEYAM). In other scriptures, it has been told that, "THIS UNIVERSE IS "BRAHMAN". That is why, the name of "UNIVERSE" (VISWAM) has been the "first name" given for our Lord (in VISHNU SAHASRANAAMAM). In another Vedic reference, it has been said, that "HE made Himself" (AATMANAM SWAYAMKURUTA). HE, WHO IS CAPABLE OF MAKING THIS MANY-FORMS-FILLED UNIVERSE, FROM HIMSELF, HE ONLY CAN BE THE "AATMA" AND "BRAHMAN". In fact, the Lord is the refuge of everyone (or He is the basis for Himself). In view of this, our Lord Shri Krishna is "Brahman". From our Lord, all "beings" get originate. With all these scriptural and other Vedic references, it is clear and proved, that it is "Brahman" only, who does the "creation, preservation and destruction" of this Universe. This "Brahman" is the "indwelling Aatma" (ANTARYAAMI) of everyone. The "inspirer" of everyone is "Brahman" only. As per the Vedic reference, that "He is present inside" - our Lord is present in everyone. He is the "ONE" who controls everything i.e. as the "indwelling" Lord, He sits inside everyone. He "inspires" everyone to do actions. He is the One, who is "Brahman" - THE ULTIMATE SATYAM OR TRUTH!

In this way, giving copious Vedic references Sahadeva told, that whatever has got originated, were all stationed previously in our Lord only. Every virtue or action is in Him only, and got originated from our Lord only.

21280 "OUR LORD IS "ONE" ONLY!" - On this truth, the proof and evidence, is the "vision" blessed by our Lord to the Mahatmaas! Why? BECAUSE ONLY THE NOBLE 32 SAINTLY MAHAATMAS HAVE THE

DARSAN OF OUR LORD SHRI KRISHNA ONLY IN EVERYONE AND IN EVERYTHING EVERYWHERE! OUR LORD IS THE ONLY "ONE" WITHOUT A SECOND!

In the Vedas, it is said that "Lord Vishnu is present in every "brilliance" or all "brilliance is Lord Vishnu" only. In this way, even the "stars" have been called as Lord Vishnu! In this, the deep sacred "experience" of the saintly Mahatmaas is the proof and evidence. Are they, then, different from our Lord? Answering this, it is said that "NOT AT ALL. ALL THESE MAHATMAAS ARE OUR LORD ONLY! As it has been said, in a verse, in the Markandeya Purana. In this Purana, the sage Markandeya saw our Lord Shri Krishna in "both". Hence through this verse, he gave his "instructions" to the Kaurava brothers, in this way.

"The father and mother of every being is our Madhava (Lord Shri Krishna) only. Hence, Oh best among the Kuru clan! Please surrender to this Lord, who grants surrender and is worthy of being surrendered to!

There is another reference given by the sage Durvaasa in the "Aaranya" canto of Mahabharata, in which he says "LORD KRISHNA IS THE "AATMA" OF THIS UNIVERSE". He gave the "direct evidence" in the Mahabharata by telling that "this Lord Krishna is the "Aatma" of everyone. Otherwise, how can everyone in this world get satisfied after Lord Krishna consumed small part of a leaf?

This Lord Shri Krishna is not only the "basis and refuge" "by Himself, for Himself" and creates this Universe, which is His own "form" and from His "self" only! He then rules and protects this Universe, and also

withdraws this Universe, into Himself! BUT OUR LORD REMAINS AS BIRTHLESS (AJANMA). "This truth is proved by all of you". Sahadeva has spoken like this to get the approval of those, who were present in the assembly.

विविधानीह कर्माणि जनयन् यदवेक्षया ।

ईहते हृदयं सर्वः श्रेयो धर्मादिलक्षणम् ॥२२॥

VERSE 22 Meaning: "This Lord Shri Krishna continuously originates, in this Universe, various types of actions! Through the grace of this Lord Krishna only, everyone undertakes to do auspicious actions and attain welfare, through the four main goals of one's life viz. Dharma etc.

श्रीसुबोधिनी—किंच। इहैव जगति विविधानि कर्माणि जनयन् यो वर्तते। सर्वकर्माण्ययमेवोत्पादयति 'योऽन्तः प्रविश्य मम वाचम्' इति वाक्यानुसारेण। अत्रापि प्रमाणं 'सभ्या' इत्येव। किंच। साक्षी चायं यतः सर्वोऽपि लोकोऽस्मदादिः धर्मादिलक्षणं श्रेय ईहते यदवेक्षयैव, न हि भगवदवेक्षाभावे श्रेयः सिद्ध्यति। अत्र वयमेव प्रमाणम् ॥२२॥

SRI SUBODHINI: Our Lord Shri Krishna, has manifested this Universe and is also engaged in manifold "actions", He is the Lord, who has been referred to by Dhruva, in his famous "Stuti" (praise) as "He, who as the indwelling Lord in me, having entered therein, is inspiring my words". It is the same Lord Shri Krishna, who originates all "actions" (Karma). "You are all aware of this and the Lord is the witness of everyone, and everything happening, every where. We all are able to function and put efforts to attain our welfare and "Dharma" (duty) only due to the compassionate gracious "vision" and help of our Lord. Without His "compas-

sionate gracious vision", no one can attain "glory and welfare", and we are all "proofs" for this truth!

तस्मात्कृष्णाय महते दीयतां परमार्हणम् ।

एवं चेत्सर्वभूतानामात्मनश्चार्हणं भवेत् ॥२३॥

VERSE 23 Meaning: "Hence, all of you should offer the "first worship" to the glorious "Mahaatma" Shri Krishna only. By doing this worship, we all will be really doing the "worship" of all the "beings" and for ourselves too!"

श्रीसुबोधिनी-तस्मात् साक्षात्पूर्णपरब्रह्मत्वात् सर्वानुपपत्त्यभावाच्च। कृष्णायैव दीयतां परमार्हणम्। तथाप्यस्मदपेक्षया कनिष्ठः मातुलेयः कथं दानमर्हतीत्याशङ्कयामाह महत इति। विश्वरूपप्रदर्शनाद् 'पिता माता' इति वाक्याच्च महत्त्वं सिद्धं मोहार्थमेव च तस्याल्पत्वमिति, परंत्वल्पाहणं न देयं किंतु परमार्हणम्। नन्वेवं कृते को विशेषः अलौकिकं च भवति अतो व्यासादिरेव कश्चित्पूजार्हो भवत्वित्याशङ्कयामाह एवं चेदिति। अत्र बहवः एव समानास्तिष्ठन्ति सर्व एवैकदा पूजयितुमशक्याः तत एकपूजायामन्यद्रोहो भवतीति प्रत्यक्षविरोधः। अथ 'योऽन्यां देवतामुपास्ते' इति श्रुतिविरोधश्च। अस्तादृशाय देयं यस्मिन् दाने सर्व एव तृप्ता भवन्ति सोयमेवेत्याह एवं चेत्सर्वभूतानामात्मनश्चार्हणं भवेदिति ॥२३॥

तत्र हेतुः सर्वभूतात्मभूतायेति।

SRI SUBODHINI: "OUR LORD SHRI KRISHNA IS THE HIGHEST AND TOTAL "PARABRAHMAN" (ABSOLUTE TRUTH). There is no "inappropriateness or undeserving" nature, in our Lord. In our Lord, every type and kind of "reason and cause" is present making Him "deserve" to be worshipped "first"! Hence, only His worship only should be done "first"."

A doubt may arise now. Shri Krishna is their "uncle's son", and lower in age. Then how will He accept

this "worship", and also the gifts given along with this worship? This doubt is removed by Sahadeva, by telling, that Shri Krishna is "great" (Mahaan), as He has shown His "Viswaroopa" (universal form) and given the "Darsan" of the same. He is also the "mother and father" of everyone - of this entire Universe. This nature of our Lord has been told earlier also, and is being repeated often! Through these words also, our Lord's "glory" is being proved and reemphasized. Through our "infatuation" only, we regard our Lord as "small or lower". Or the Lord Himself has put this "web of infatuation" on us, by showing Himself as "small and lower"! hence **LET US ALL WORSHIP OUR LORD SHRI KRISHNA NOT IN AN "ORDINARY" WAY, BUT IN A GRAND AND GLORIOUS WAY!**

What will be the special feature or the supernatural aspect in this worship of our Lord? Are we to do this worship, like one would do to the sage Vyaasa or any other sage? Answering this, it is said by our Shri Mahāprabhuji, that "there will be gross inappropriateness or dual behaviour" in this! Because, here, there are many persons, similar in nature, seated in this assembly and worshipping all of them together will be veritably impossible! In fact, the reverse also is true i.e. by doing the worship of the "one person" only, all others will feel hurt or feel insulted. It will also go against the scriptural injunctions.

Hence, there is only our Lord Shri Krishna, whose "worship" should be done, doing which, it will make everyone happy and pleased. "Through this worship and charity, all of us will be worshipping not only all the "beings" but also "ourselves" too!" (As the Lord is the "Aatma" of every being).

Sahadeva, through the next verse gives the reason for this.

सर्वभूतात्मभूताय कृष्णायानन्यदर्शिने ।

देयं शान्ताय पूर्णाय दत्तस्यानन्यमिच्छता ॥२४॥

VERSE 24 Meaning: “He, who wants to enjoy the limitless benefits of “charity”, he should then, worship our Lord Shri Krishna only, and give his entire wealth and self to Him (i.e. the Lord), who is the real truth behind all the “beings” and the “Aatma” of everyone. Our Lord Shri Krishna does not see anything else as He is the highest Peace and the total Divine “Aatma” in everyone.”

श्रीसुबोधिनी-सर्वभूतभूतः आत्मभूतश्च। वेदव्यासव्यावृत्त्यर्थं कृष्णायेत्येकवचनकथनम्। ननु तथापि गृहीत्वावतारः कदाचिदपि आत्मानं परिच्छिन्नं मन्यते तदा दोषाद्दानमनुचितं स्यादित्याशङ्क्याह। अनन्यदर्शिन इति। न तस्य क्वचिदप्यन्यदर्शनमस्ति किंतु सर्वमात्मत्वेनैव पश्यतीत्यर्थः। प्रसङ्गाद्दोषान्तरमपि वारयति शान्ताय पूर्णायिति। शान्तो दानपात्रं पूर्णश्च, लोलुपता क्रोधश्च, दोषौ। एवं निर्दोषपूर्णगुणपात्रे दाने अनन्तं फलं भवति ॥२४॥

SRI SUBODHINI: One should give “everything” only to Him (our Lord), who has become all the “beings”, being their own “Aatma”! In this way, we cannot give “charity” to the sage Veda Vyaasa. If doubt may arise as to whether, our Lord Shri Krishna may not deserve to be worshipped? This doubt is removed through the sentence used in this verse (as per our Shri Mahāprabhuji) that “OUR LORD DOES NOT SEE OR SEEK ANYTHING ELSE. IN OTHER WORDS, THE LORD SAYS, “EVERYTHING IS MYSELF ONLY – IN THIS WAY ONLY, I SEE (I.E. I DON’T SEE

ANY DIFFERENCE AT ALL). In this way, no "blemish" can get attached to our Lord, as two more "virtues and qualities" of our Lord, have been specified here viz. "peaceful and total"! The purport of this reference is that OUR LORD IS THE IDEAL LORD TO BE GIVEN EVERYTHING, DUE TO HIS "PEACEFUL" NATURE, AND BEING "TOTAL AND FULL" (POORNA), OUR LORD DOES NOT HAVE THE TWO BLEMISH OF "GREED" (LOBHA) AND "ANGER" (KRODHA). In this way, limitless benefits and welfare accrue to a person, who gives everything to our Lord, who is "blemish free", and full of virtuous qualities.

इत्युक्त्वा सहदेवोऽभूत्तूष्णीं कृष्णानुभाववित् ।

तच्छ्रुत्वा तुष्टुवः सर्वे साधु साध्विति सत्तमाः ॥२५॥

VERSE 25 Meaning: "After speaking like this, Sahadeva, who was fully aware of our Lord Shri Krishna's glory and "Mahaatmyam" kept quiet. On listening to these words, everyone became pleased and happy. They praised Sahadeva's words by exclaiming, well done! Well done! (i.e. very good)."

श्रीसुबोधिनी—एवं युधिष्ठिरमुक्त्वा स्वयमुद्यममकृत्वा तूष्णींभूतः अन्यथा पूजार्थं स्वयमेव बलात्सामग्रीं संपादयेत्। तत्र हेतुः कृष्णानुभावविदिति। स्वयमेव भगवदनुभावः सर्वेषां हृदयं प्रेरयिष्यति यद्यभिप्रेतोर्थो भावेष्यति। अत्र भगवद्धर्माः प्रकटा भवन्तीति भगवदिच्छायां संदेहात् तूष्णींभावः। ततो भगवदिच्छया तद्वाक्यं सर्वसंमतं जातमित्याह तच्छ्रुत्वेति। सर्व एव सोऽर्थः सर्वयुक्तिसह इति साधुसाध्वित्युक्त्वा भगवन्तं सहदेवं तुष्टुवः। दैत्यांशानां स्तोत्रं तेषां नाशप्रतिबन्धकमिति तत्र भगवदिच्छाभावात् सत्तमा एव तथोक्तवन्तः ॥२५॥

ततः सर्व संमतिं ज्ञात्वा शापादिभयं परित्यज्य भगवत्पूजार्थं प्रवृत्त इत्याह श्रुत्वा द्विजेरिति।

SRI SUBODHINI: Sahadeva told like this to Yudhishtira, and did not put any other effort. He became silent. Otherwise he would have forcibly arranged for this "worship" by gathering all the necessary ingredients. The reason for gathering the materials required for the worship of the Lord, was that Sahadeva was fully aware of the real "glory and Mahatmyam" of our Lord. Of course, if our Lord had desired to get this "first worship", then He would have Himself inspired everyone in their hearts for the same! None would anyone be able to resist this "urge and inspiration", and His "worship" would take place, without any obstacle! What is then the desire of our Lord? Our Lord's noble Divine "virtues" get expressed here. But Sahadeva, not knowing the inner desire of our Lord, became silent. Later, everyone, through the will and desire of our Lord, liked and appreciated the words of Sahadeva, and deemed them as appropriate. That is why, it is said, that, on listening to Sahadeva's words, everyone began to say "these words are indeed correct and right". Hence everyone told, "very good, very good". Through this, both our Lord and Sahadeva got pleased. Those in the assembly, who had "demoniac" qualities in them did not "praise" the words of Sahadeva. If they were to "praise", then this "praise" will act as "obstacles" in their eventual destruction i.e. these wicked persons will not die! In fact, our Lord also did not want them to escape from death! Hence, it was due to our Lord's desire, that, only those who were sincere Sātwika devotees of our Lord, listened to the words of Sahadeva and "praised" his words.

After knowing everyone's approval, giving up the fear of a possible "curse" or other obstructions, Yudhishtira got ready to do the "worship" of our Lord.

This is being described through the next verse.

श्रुत्वा द्विजेरितं राजा ज्ञात्वा हार्द सभासदाम् ।

समर्हयद्बुधैकेशं प्रीतः प्रणयविह्वलः ॥२६॥

VERSE 26 Meaning: "On listening to the words of approval of the Brahmins and after knowing the opinion of all those in the assembly, Yudhishtira became very much touched through his love for the Lord, and thus cheerfully, conducted the worship of our Lord, who is the Lord of the "senses" (Indriyas)."

श्रीसुबोधिनी—सर्वैरेव द्विजैरीरितं राजत्वात्तेषां भावमपि जानाति तदाह ज्ञात्वा हार्द सभासदामिति। अत्र वादिनामविवादं मन्यते सभासदः तत इन्द्रियप्रेरकमन्तर्यामिणं तत्प्रेरितः सन् समर्हयत्। प्रीत इत्यन्तःकरणेन पूजनम्। प्रणयविह्वल इतीन्द्रियैः। शरीरेण तु पूजयत्येव ॥२६॥

तत्पूजाप्रकारमाह तत्पादावबनिज्येति।

SRI SUBODHINI: The Brahmins who were present there, expressing their approval for Sahadeva's words began to say, "very good, very good". On listening to these words, being the king, Yudhishtira, realizing their wishes also, began to follow the same. No one raised any argument or opposition at this time. Hence, treating the approval as unanimous, Yudhishtira began to do the worship of our Lord, who is the "inspirer of all senses" (as Antaryaami -indwelling Lord), and as per the "inspiration" given by our Lord! He worshipped the Lord with much love and in a cheerful manner and mind. From this, we can realize that Yudhishtira did this worship from his "inner mind", and this was not an external "show" only! That, he was benumbed through his "love" for our Lord is specifically mentioned here. The purport of this is, that the king did his worship through all his

“senses”, although he was already doing the worship through his “body”. Everyone was seeing this glorious worship of our Lord Shri Krishna!

The “way” this worship of our Lord was conducted, is being explained through the following verse.

तत्पादाववनिज्यापः शिरसा लोकपावनीः ।

सभार्यः सानुगामात्यः सकुटुम्बोवहन्मुदा ॥२७॥

VERSE 27 Meaning: “Yudhishtira washed the holy feet of our Lord and sprinkled this sacred water, which is capable of purifying and making this Universe sacred, on the heads of all the ladies, younger brothers, ministers, along with his own and other family members with great joy and bliss.”

श्रीसुबोधिनी—चरणोदकधारणमतिश्रद्धाबोधकं अन्यथा ‘अश्रद्धया’ इति दानं व्यर्थं स्यात्। अतः अपः लोकपावनीः शिरसा अवहत्। सभार्य इति सम्पूर्णः सानुगामात्य इतिसेवकामात्यसहितः सकुटुम्बश्च। अनेन सर्वेषां श्रद्धा संमतिश्चोक्ता ॥२७॥

ततः पीताम्बरादिभिः पूजनमाह वासोभिरिति।

SRI SUBODHINI: The water, which is used to wash the holy feet of our Lord is respectfully accepted by being “sprinkled” on one’s head. This denotes sincere faith and discipline. If there was no “sincerity” then, the “charity” given or done is a “waste”! This “holy water”, which is capable of making all the worlds “sacred” was sprinkled by Yudhishtira on the heads of his wives, other ladies, younger brothers, servants, ministers, family members. This action shows everyone’s sincere faith and approval in the worship of our Lord.

Through the next verse, the worship of our Lord, through the “Pitāmbara” dress and others is explained.

वासोभिः पीतकोशेयैर्भूषणैश्च महाधनैः ।

अर्हयित्वाश्रुपूर्णाक्षो नाशकत् समवेक्षितुम् ॥२८॥

VERSE 28 Meaning: “When Yudhishtira worshipped our Lord, through the yellow Pitambara dress and invaluable ornaments, then, his eyes got filled up with tears of joy, through which, he could not even see the Lord and others properly.”

श्रीसुबोधिनी—योग्यत्वाय पीतकौशेयैः पीतपट्टवस्त्रैर्महाधनैर्भूषणैश्च पूजनम्, हर्षश्चान्तरस्थः। भक्त्या पूजनं नाङ्गविकलं भवतीति ज्ञापयितुमाह अर्हयित्वेति। अश्रुभिः पूर्णं अक्षिणी यस्येति भगवद्दर्शनेन चक्षुस्तेजः प्रसवसहितं जातमित्यर्थः। ततो यथाभिलषितमपि न द्रष्टुं शक्त इत्याह नाशकत्समवेक्षितुमिति। दर्शनोपभोगेनापि तत्र व्ययितमिति तस्याधिदैविकसमाराधनं पूर्णमेव स्थितमिति सूचितम् ॥२८॥

अयमुत्तमाधिदैविको धर्मो भवतीति ज्ञापयितुं सर्वसभाजनमाह इत्थं सभाजितमिति।

SRI SUBODHINI: Our Lord Shri Krishna was “very deserving” to be worshipped. Hence, He was worshipped with the yellow Pitāmbara dresses and invaluable ornaments and other materials. There was great joy and cheerfulness inside the heart of Yudhishtira. But when, the worship is done through devotion (Bhakthi), then at this particular time, there was no external change or reaction in the king. But after the worship was completed, Yudhishtira felt the rise of great “love and bliss” (Premaananda) and due to this, his eyes got filled with tears of joy. Yudhishtira could not now see his own Lord, whom he wanted to see! The secret purport of this is, that Yudhishtira did not get affected through our Lord’s “Darsan”. In this way, he was able to complete the “celestial Divine” worship of our Lord.

This “celestial Divine duty (worship) is the “best” — with a view to explain this, everyone present gave their “grateful thanks” for the same — as per the next verse.

इत्थं सभाजितं वीक्ष्य सर्वे प्राञ्जलयो जनाः ।

नमो जयेति नेमुस्तं निपेतुः पुष्पवृष्टयः ॥२९॥

VERSE 29 Meaning: “In this way, all those who were present there, seeing our Lord’s “worship and honour”, folded their hands and chanted, “victory to the Lord! our prostrations to the Lord!” Exclaiming these words, repeatedly, they began to offer prostrations. At this time, the shower of flowers took place!”

श्रीसुबोधिनी—कायवाङ्मनोभिः स्तोत्रं मात्सर्याभावश्चोच्यते। प्राञ्जलय इति कायिको व्यापारः। नेमुरिति मानसः। जयेति वाचनिको, मात्सर्याभावश्च। न केवलं तत्रत्यानां किंतु दिविष्ठानामपीति ज्ञापयितुमाह निपेतुः पुष्पवृष्टय इति। अयं धर्मः सर्वोत्तमो जात इति ज्ञापनार्थम् ॥२९॥

दैत्यांशस्यानभिनन्दनं प्रद्वेषो निन्दा च भगवतश्चाभिप्रेतोर्थ इति स्वतस्तन्मारणं सर्वात्मकत्वात् तस्यापि भोगार्थं बाधकांशं निराकृत्य सायुज्यमपि निरूप्यते। तत्रादौ तद्दर्शनेन दैत्यक्षोभमाह इत्थं निशम्येति।

SRI SUBODHINI: Without “envy”, all those present there folded their hands and through their “body, words and mind” began to praise our Lord. “Folding” hands is the task of the body; they did “prostrations”, and this is the “task” of the mind; they chanted the words “prostrations and victory to the Lord” (NAMO JAYA), and this is the task of the words! They all now praised our Lord in this way! This “praise” was done not only by those, who were living on this “earth”, but the celestials living in the celestial worlds, who showered flowers and showed, that they also do not have any “envy”

and, instead, they desired to “praise” our Lord. In this way, the task of our Lord’s worship was celebrated in the “best” way by Yudhishtira, and this is also explained in the same way.

Those, who had the “demoniac” nature in them, did not acknowledge or approve of this “worship”. They, instead abused our Lord and expressed their “enmity”. In fact, our Lord had desired for this reaction only from these wicked persons. and by doing like this, they created the “cause and reason” for their “death” eventually. In fact, our Lord killed them himself. Our Lord, being the “Aatma” of everyone is their “Aatma” also. Hence with a view to give them the bliss of “union with Him” (Saayujyam), He decided to remove the “obstructions” to this “blessing”! In the first instance, after seeing the “first worship” being offered to our Lord, these demoniac persons got very unhappy. This is being explained through the next verse.

इत्थं निशम्यं दमघोषसुतः स्वपीठा-

दुत्थाय कृष्णागुणवर्णनजातमन्युः।

उत्क्षिप्य बाहुमिदमाह सदस्यमर्षी संश्रावयन्-

भगवते परुषाण्यभीतः ॥३०॥

VERSE 30 Meaning: “Sisupala, the son of Damaghosha, hearing the words of “praise” of our Lord Shri Krishna, got up from his seat. He got very angry, after hearing the description of the virtues of our Lord. Unable to tolerate the “glory” of our Lord, he raised his hands and without any fear, began to abuse our Lord, through the following unspeakable words, in the midst of the assembly.”

श्रीसुबोधिनी—सर्वेषामनुमोदनं स्तोत्रं च निशम्य विपरीतमदस्य दुष्टमदस्य यो घोषः सर्वलोकेषु बम्बारवः तदात्मको दमघोषः तत्सुतः बीजयोनिदोषेण दुष्टः स्वतोऽपि उपविष्टश्चेद्ब्रूयात्तदा सर्वोऽपि न श्रोष्यतीति स्वपीठादुत्थाय, भगवता स्वधर्मप्राकट्ये कृते सिंहासने भगवद्धर्मः प्रकटो जात इति स तत उत्थापित इति वस्तुस्थितिः। तस्यानधिकारं सूचयति कृष्णगुणवर्णनेन जातो मन्युर्यस्येति। स एव दैत्यांशो ज्ञेयः यो भगवत्संबन्धिनमर्थं श्रुत्वा न सहते संतप्तश्च भवति, प्रतिकूलं च वदति ततश्च दैत्यसंधानं यज्ञे न युक्तमिति भगवत्प्रेरणयैव तस्यातथावचनम्। अन्यथा वध्यो न भवति देवा मनुष्याः पितर एकत्र, असुरा रक्षांसि पिशाचाश्चैकत्र, 'अपाहता असुरा रक्षांसि पिशाचा वेदिषदः' इति मन्त्रलिङ्गात्सर्वथा निराकार्याः असुरादयः तत्रायं बन्धुवेषेण गुप्त इति अशक्यवधो भवति तदर्थमेतावन्निरूप्यते उत्क्षिप्य बाहुमिति। क्रियाशक्तिः स्वस्य महती इति सूचयति। इदं वक्ष्यमाणमाह सदसीति। तस्यापराधः सर्वजनीनो भवत्विति ज्ञापितम्। सदसि सर्वानेव भगवते परुषाणि अभीक्ष्णशः श्रावयन्निति सर्वेषामेव शत्रुरयमिति ज्ञापितम्। अभीत इति सर्वेषामशक्यवधः ॥३०॥

तादृशस्य सर्वोपालम्भवाक्यमाह ईशो दुरत्ययः काल इति।

SRI SUBODHINI: All the people assembled had approved the "worship" of our Lord and also "praised" our Lord. On hearing this, Sisupala, the son of Damaghosha (this name is explained as the "roaring of the blemishful ego in this world), due to the defect of the "seed and the receptable (Yoni)" i.e. due to his father being full of "blemish", Sisupala also had become wicked and bad.) got up from his seat and began to speak, as he realized that, if he were to speak, while being seated, no one will hear him! Of course, the real motive of getting up from his seat was this. When our Lord had manifested His qualities at this particular time, His "qualities" got ingressed and manifested into the thrones and seats also in the assembly. Due to this reason, Sisupala was not

able to sit on his seat (throne). Thus, he had to forcibly get up from his seat (due to the power of our Lord's "qualities"). This was due to the fact, that Sisupala was a wicked person, and he was not deserving to sit on a seat into which our Lord's "qualities" (Gunas) have got ingressed. In fact, he was not even entitled to hear the singing of the "praise" of our Lord's "qualities and virtues" (Gunasraavan). That is why, he instead of getting "bliss", on hearing the singing of the "praise" of our Lord, got "unhappy and upset". From this, it is proved, that Sisupala was "demoniac" in nature, who cannot tolerate anything connected with our Lord or listen to our Lord's glory! In this way, Sisupala got very unhappy, and he began to speak against our Lord.

Moreover, it is not appropriate also for this "sacrifice" to be related or connected to this demoniac force. Thus, inspired by our Lord only, this wicked person began to speak against our Lord, using "unspeakable" words. In fact, if he had not spoken such inappropriate words, he would not have been killed by our Lord. It is said, that the celestial gods, the humans and the "Pitrus" (ancestors) are on one side and the demons, the Rakshasas and "Pisaacha" (manes) are on the other side. As per the Manthra, which refers to this, in the scriptures, it is said, that, it is indeed proper to negate and avoid these "demoniac" forces. But Sisupala, though demonic in nature, had become a "relative" of the Lord, and due to this, he was not clearly identified as "demoniac". Hence his death or killing was indeed difficult for the Lord (being a relative).

Sisupala lifted his hands up, and told that "my power and actions are very potent and capable". He spoke in the midst of the assembly in such a way, that all those

who were seated in the assembly, and our Lord could listen, all the unspeakable and inappropriate words, being spoken by him! He abused with heart-wrenching words, our Lord and everyone else, again and again. He was trying to prove, that our Lord Shri Krishna is the enemy of everyone! He was not afraid to speak such unspeakable words. Whatever came to his mind, he spoke such words, without the least concern, as to what he was speaking! He also indicated, that no one can kill him i.e. no one is capable of killing him!

He abused and condemned our Lord and everyone there. These “words” are explained through the following verse.

ईशो दुरत्ययः काल इति सत्यवती श्रुतिः ।

वृद्धानामपि यदबुद्धिर्बालवाक्यैर्विभ्रियते ॥३१॥

VERSE 31 Meaning: “Susupala began to say that both “Kaala” (time) and “Ishwara” (god) are not crossable! (i.e. cannot be defeated). This is the truth proclaimed in the Vedas. Due to the power of “time”, even the intellect of wise people gets changed (altered) even due to the influence of the words of children.”

श्रीसुबोधिनी—सदसस्पतयो हि सभायां युक्तायुक्तं विचारयन्ति, अतस्तान् प्रत्युपालम्भ उचितः। यदैत्यांशः समीपे स्थितोऽपि न निवार्यत इति। यदत्रानुचितं जायते धर्मस्थाने तत्र हेतुः काल एव। स हि कदाचिद्धर्ममङ्गीकरोति कदाचिद्धर्ममिति द्विःस्वभावः स च ईशः कस्याप्यनुल्लङ्घ्य इति कालमाहात्म्य-वादिनी श्रुतिः सत्यैव। ‘स कालो यद्वशे लोक’ इति। कः कालस्य त्वया विपरीतो धर्मो दृष्ट इत्याकाङ्क्षायामाह वृद्धानामपि यदबुद्धिरिति उभयथापि सभासदो वृद्धाः निन्दापक्षे सहदेवो बालः स्तुतिपक्षे शिशुपालः नाम्ना शिशुश्चासौ पालश्चेति। पलसमूहः पालः मांसराशिः न तु कश्चित्तत्र धर्महेतुरिन्द्रियवर्गो जीवो वा तिष्ठतीति पलाशानामेव योग्यः कालस्यैतद्विपरीतं

यदेतद्वाक्येनापि वृद्धानामपि बुद्धिः भेदं प्राप्स्यतीति। स्वस्यानुगुणः काल इति एकोपि सभायां तथा विरुद्धं वदामिति ज्ञापितवान्। एतद्वितीयं सभासदां दूषणम् ॥३१॥

पुनः स्ववाक्यश्रवणार्थं तान् स्तौति यूयं पात्रविदां श्रेष्ठा इति।

SRI SUBODHINI: Those assembled in the assembly only think about what is good and bad! Hence, he thought, that it is appropriate to criticize, those, who were present in this assembly. Despite the presence of the “demoniac” forces, the same was not removed from this place. In this place of “Dharma”, whatever was happening as “inappropriate”, was caused by the factor of “time” (Kaala). This “time” has two characteristics viz. sometimes, it makes people follow the path of “Dharma” and at some other time, the path of “Adharma” (unrighteousness). Because “Kaala” is the symbol of the “specification” and “order” of “time” (Kaala). Due to this, the scriptural references praising the glory of “time” are indeed true! It is said, that this entire world is under the control of “time”. Have you seen anything happening against this “time”? Sisupala says here, “yes indeed”! whatever I am seeing now is not being seen by all of you. Why does this happen? I am seeing now, that the factor of “time” has made the intellect of old people listen and accept the words of a mere “boy”! The words of this “boy” has changed the intellect of these old wise persons seated in this assembly! “The purport of telling like this is, that though Sahadeva is still a “boy”, as per the words of Sisupaala and these old people have been condemned by him for accepting the words of a mere “boy”! But Sisupala is only a “bundle of flesh” (being demoniac in nature) and if the old persons were to accept his words, then Sahadeva’s

words being appropriate, will get praised, and these old persons considering Sahadeva's words to be appropriate, have accepted his words and not of Sisupaala!

Sisupaala, was alone in the Sabha, speaking like this, opposing our Lord's worship. He was indicating that "time" was on his side (i.e. supportive). This is indeed the second blemish of those, who were assembled here — as pointed out by Sisupaala, and according to him!

Sisupaala was eager that those assembled there should pay heed to his words. Hence, through the next verse, he praises them.

यूयं पात्रविदां श्रेष्ठा मा मन्ध्वं बालभाषितम् ।

सदसस्पतयः सर्वे कृष्णो यत्संमतोर्हणे ॥३२॥

VERSE 32 Meaning: "Oh members of the assembly! You are all the "best" in realizing, as to who is the "most fit" recipient (who deserves to get the "first worship"). Do not pay heed to the "words" of this "boy" (Sahadeva). Is this Krishna entitled to be given the "first worship"? Not at all!"

श्रीसुबोधिनी—'न विद्यया केवलया तपसा वापि पात्रता' इति पात्रस्वरूपं ये जानन्ति ते पात्रविदः तेषां श्रेष्ठाः पात्रसूक्ष्मविदः अत एव बालभाषितं मम सहदेवस्य माङ्गीकुरुत बालवाक्येन पात्रनिर्द्धारो न कर्तव्यः। स्वबुद्धयैव कर्तव्यः। यतो यूयं सदसस्पतयः सभायां निवृत्तिप्रवृत्तिहेतवः तादृशा एव सर्वे भवन्त इत्यपि स्तुतिः। तादृशानामनुचितांशमाह कृष्ण इति। कृष्णशब्दो दुष्टमुखात्रिगतः मालिन्ययोगान्मलिनमेव वक्ति तथैव शिशुपालाभिप्रायश्च। ततो योगात् तादृशः शिशुपाल एव भवति तादृशोयं यद्यस्मात् अर्हणे समीपे संमतः तिष्ठत्विति संमतः इदं सभासदामनुचितमित्यर्थः। यतो यज्ञे कालविलम्बो भविष्यति ॥३२॥

ननु भवानपि क्षत्रियः सन्निहितबन्धुः ततश्च समीपस्थितौ को दोष इति
चेत्तत्राह तपो विद्याव्रतधरानिति।

SRI SUBODHINI: "One does not become "deserving" to get this "first worship" through one's "knowledge" (education) or "penance". In this way, all of you are aware of the subtle criterion for this "worship" and for getting "entitlement"! Hence, please do not accept, whatever this "boy" (Sahadeva) has said, or even what I have told. You should all decide, as per the advice of your own intellects. You are all responsible members of this assembly, entrusted with the tasks of both "action" and "withdrawal from action". In this way, Sisupaala praised the members of this assembly. He now speaks about the inappropriate action, in which, all these members have participated i.e. "all of you, remaining near to Krishna, have participated in his "worship". "This is indeed, inappropriate". The name of our Lord Shri "Krishna" has been uttered by Sisupaala, who is a wicked person, due to the reason, that he uttered this name "Krishna" in a derisive way. Our Shri Mahāprabhuji says that "only dark (dirty) words emanate from dirty and unclean mouths! Thus Sisupaala referred to the "dark" Shri Krishna, through his "unclean" mouth! Sisupaala commented further that, this "Yagna" will get delayed, as these members of the assembly have indulged in this sort of wrong action.

"You are also members of the warrior class and in this way, you are all near "relations"! to each other!; hence, it is possible, that there may be the "blemish" (of familiarity— hence partisanship?) of being "near". This doubt is answered through the next verse.

तपोविद्याव्रतधराज्ञानविध्वस्तकल्मषान् ।

परमर्षीब्रह्मनिष्ठान्लोकपालैश्च पूजितान् ॥३३॥

VERSE 33 Meaning: "How can Krishna be worthy of worship, who, is the destroyer of the fame of His clan and family, and especially when you have sacrificed the claims of worship of these sages, who have destroyed their "blemish" through penance, knowledge and vows, and who are being worshipped by the protectors of this world, as being the exalted noble sages, established in the absolute truth of Brahman?"

श्रीसुबोधिनी—निन्दापक्षे लोकप्रसिद्ध एवार्थः तपोविद्ययोः पात्रलक्षण एव साधनं स्पष्टं व्रतस्यापि हेतुत्वम् 'आचारहीनं न पुनन्ति वेदाः।' व्रतशब्दो नियमवाचकः। किंबहुना भगवद्व्रतपर्यन्तं व्रतधारकाः अत्र सन्ति। पात्रगुणानुक्त्वा दोषाभावमाह ज्ञानविध्वस्तकल्मषानिति। 'ज्ञानाग्निः सर्वकर्माणि' इतिवाक्यात् सर्वापेक्षया ज्ञानं पापनिवर्तकम्। एतावत्साधारणब्राह्मणेष्वपि संभवति यूयं तु परमर्षयः मन्त्रद्रष्टारः। अनेन पूर्वकाण्डप्रवर्तकत्वमुक्तम्। तत्रापि ब्रह्मनिष्ठाः उत्तरकाण्डस्य प्रवर्तकाः। लोके च तथात्वेन संमता इत्याह लोकपालैश्च पूजितानिति। लोकपालानामपि फलं दातुं शक्ताः ॥३३॥

SRI SUBODHINI: When our Lord Shri Krishna's "condemnation" is being done, then we should take it's "worldly" meaning only (i.e. purport). To get entitled for this "worship", there are two "qualities" required viz. "penance" and "knowledge" (TAPASYA AND VIDHYA). In the Vasistha Smriti, it has been said that "He who is devoid of good conduct and practices, cannot be purified even by the Vedas. Hence it is categorically stated that, he only gets entitled to be worshipped, who is in the vow of strict discipline (orderly pure character and conduct). Sisupaala says that, in this assembly, there are so many great persons present of having practiced

all these vows and disciplines (and up to realization of our Lord). Sisupaala now explains the “qualities and virtues” of these “fit recipients”, and he also speaks about the absence of “defects and blemish” in them! These sages have burnt all their blemish into ashes, through the power of knowledge (Jnāna). This is as per the saying of our Lord Shri Krishna, in the Gita “Those sages who have burnt away all their blemish, arising out of actions through the fire of Jnāna (spiritual knowledge) i.e. “Jnāna” has the power and capacity to destroy all the “sins”, in comparison to the efficacy of any other method! All these qualities are indeed present even among the “ordinary” Brahmins. “All of you are great and exalted sages, who have the “vision” of the sacred chanting and it’s results (Manthra — Drishta). By saying like this, Sisupaala told them “You are all adepts in the earlier part of the Vedas (i.e. the portion dealing with the conduct of various “sacrifices” (action-oriented). But, all of you are also established in the absolute truth of Brahman, despite being devoted to the path of “action” as per the earlier part of the Vedas (Poorvakhanda). In other words, you are all great exponents and adepts also of the later portion of the Vedas (Uttarakhanda). Due to this reason, you have all become recipients of regards, respects and honour in this world. With a view to reemphasize this “respect” of the world, Sisupaala says “You are all capable of giving blessings and rewards even to the protectors of this world”!

सदसस्पतीनतिव्रज्य गोपालः कुलपांसनः ।

यथा काकः पुरोडाशं सपर्या कथमर्हति ॥३४॥

VERSE 34 Meaning: “By ignoring the claims of these great sages, who are members and masters of this

assembly, equipped with all the necessary virtues and qualities, how can this person (meaning Lord Shri Krishna) be entitled to be worshipped, as He is attached to His senses, and is also the lowest in His clan – like a crow is not entitled to sit near the oblation (offering) intended for a sacred sacrifice!”

श्रीसुबोधिनी—एतादृशान् सदसस्पतीन् अतिव्रज्येति। अतिक्रम-
दोषोऽप्युक्तः। तेषामेव समीपे स्थितिरुचिता न ममेति तत्र हेतुत्वेन स्वदूषणान्याह
गोपाल इति। कुलपांसन इति यथा काक इति च। पञ्च गुणाः सदसस्पतिषु।
त्रयो दोषाः स्वस्या। इन्द्रियपालकः भूपालको वा क्षत्रियाधमः ‘दशवेश्यासमो
नृपः’ इति दोषश्रवणात्। तत्रापि कुलपांसनः कुलाधमः येन चैद्यवंशः
सर्वोऽपि निन्दितः। तेतु आसहस्रात्पङ्क्तिं पुनन्ति। किंच। यथा काक पुरोडाशं
यदि कृष्णशकुनिरुपरि अतिपतेदिति सामीप्येऽपि दोषश्रवणात्। स बहिःस्थितमेव
बलिमर्हति न तु वेद्यां स्थितं पुरोडाशं तत् सामीप्येऽपि हविषो नाशात्तथा
अहं सपर्यां पूजां सामीप्येन कथमर्हामि। निन्दायां तु बाल्येऽन्यायवृत्तित्वं
पश्चात्परस्त्रीहरणादिनाऽकीर्तिजनकत्वम्। यथा वा अकाकः पुरोडाशं नार्हति
कं सुखमकंदुःखं उभयरहितः अकाकः शुकादितुल्यः स तथा पुरोडाशं
कर्ममार्गं नार्हति तथा अहमपि सपर्यां नार्हामीत्यर्थः। वेदरक्षकः कुलपान्
कुलपवित्रकरणदक्षान् कुलरक्षकान्वा अंसेन नयतीति सत्परिपालकत्वं
कुलरक्षकान्वा अंसेन नयतीति सत्परिपालकत्वं निरूपितम्। भौतिककर्माध्यक्षत्वं
न नार्हतीति भगवत्परत्वेऽपि केचिद्योजयन्ति तच्छब्दुष्टत्वादुपेक्ष्यम् ॥३४॥

पुनः स्वनिन्दार्थं दूषणान्तरमाह ययातिनेति।

SRI SUBODHINI: It is indeed a gross violation of rules and regulations, when the claims for “first worship”, of these exalted sages have been “ignored” or “passed-over”! Though my own state is not appropriate in comparison to them, the “claim” of these exalted sages for this worship from those being present, in this assembly is indeed right!” He now lists the “blemish” of our Lord, and tells, as to how the Lord was not entitled

for this worship. He says (1) Cowherd, (2) the lowest of His clan, who has brought "ill-fame" to His family, (3) He is the "progressor" or enjoyer (attached to) to His "senses" (Indriyas), (4) lowest and a "stigma" to His clan, (5) like a "crow" — like a "crow" is not deserving to accept the "offering", which is being given as an "oblation" into "fire" during a sacrifice! The crow is not entitled even to sit near this "food"! in this way, Sisupaala seems to express, his own "blemish" only, by calling our Lord, with these "abusive appellations"!

He has listed 5 virtues of those, who were in the assembly and three "blemish" (of himself). Our Shri Mahāprabhuji explains this in clearer terms by stating, that the "blemish" of "rulership" (i.e. as a king) of the land is attached to Sisupaala. As it has been said, that "A king is equal to 10 prostitutes" In this way, along with this "blemish" attributed to a king, Sisupaala also is a wicked person of the lowest category of the "ruling warrior" class! Through his birth, the entire "Chaidhya" clan had got into "disrepute". Usually noble kings of this clan are the ones who make their "clan" sacred, through their conduct and character. But Sisupaala says (while condemning our Lord) that "Like a crow is not entitled to sit near the "oblation" intended for being offered in a sacrifice, in the same way, I am not entitled to sit here in this assembly, where the worship of our Lord has been done. It is said, that a crow flying over this "sacred offering" is considered as a "blemish"; as by flying over it, the "nearness" of the crow gets established and related to this "sacred" offering. A crow is entitled to accept any offering due to it, only by staying far away! Hence, Sisupaala says, "How can I, like the

crow, remain here near the "oblation" to be offered in this sacrifice?

Our Shri Mahāprabhuji explains the purport of the "abusive" words used by Sisupaala viz. (1) cowherd, (2) destroyer of His own clan to denote, that our Lord, even when He was a boy had done "unlawful" actions, and later had done "infamous" deeds such as abduction of His wives etc.

Through another way, our Shri Mahāprabhuji is bringing out the inner meaning of the words used here in this verse. Instead of "KAKAHA", he uses the word "AKAKAHA", which means that, he who has no "pleasure" or "sorrow" is described as "AKAKA" i.e. both pleasure and pain cannot touch our Lord. Here, of course, the reference is made to sages like Sukadeva, who having gone beyond both "pain and pleasure", and who usually do not participate in these types of "sacrifices". In the same way, Sisupaala says that "I am also not able to sit near this worship".

Our Shri Mahāprabhuji explaining the meaning of the word "Gopala" (cowherd) says that "OUR LORD IS THE PROTECTOR OF THE VEDAS. HE CARRIES ON HIS SHOULDERS THE PROTECTORS OF HIS "CLAN" SUCH IS OUR LORD SHRI KRISHNA, WHO IS "GOPALA" TOO! THROUGH THIS HOLY NAME, OUR LORD IS HAILED AS THE "PROTECTOR OF NOBLE SAINTLY SAGES AND DEVOTEES". Really speaking, due to His exalted Divine nature, our Lord should not be "lowered" in His stature, by being made to accept this type of "worldly and physical" actions of worship. All these words of condemnation used by Sisupaala really go to "praise" our Lord only, and many

scholars have also termed these “words” as being leading one to get devoted to our Lord, despite the use of the word as “destroyer of one’s clan” describing our Lord!

Through his next “condemnation”, as per the following verse, Sisupaala adds to his own “condemnation” only.

ययातिनैषां हि कुलं शप्तं सद्भिर्बहिष्कृतम् ।

वृथापानरतं शश्वत्सपर्यां कथमर्हति ॥३५॥

VERSE 35 Meaning: “This Krishna’s “clan” has been cursed by king Yayāti. His clan has been excommunicated by noble persons. His “clan” members are always engaged in the consumption of liquor. How can this person (Shri Krishna) who is born out of such a “low clan” be entitled to have this “first worship”?”

श्रीसुबोधिनी—ययातिना हि चत्वारः। पुत्रा निन्दिताः। एकः पूरुः स्तुतः। अथवा। ययातीना एषां पाण्डवानां कुलं शप्तं यत् पुत्रवयसा मातुः संभोगः कृतः। स कथं परंपरयापि दोषसंबन्धात् कथं पूतो भवेत्। अत एषां गृहे कथं भगवान् सपर्यामर्हति सद्भिश्च तेन वा हेत्वन्तरेण वा विगर्हितं शश्वद्वृथापानरतं च। एवमेतत्साधारणदूषणम्। तद्ययातिवंशोद्भवः सपर्यां समीपं वा कथमर्हति ॥३५॥

कुलनिन्दां कृत्वा कुलोद्भवं निन्दति वर्णाश्रमेति।

SRI SUBODHINI: King Yayāti condemned his four sons and he praised only one of his sons viz. PURU. In other words, king Yayāti has cursed this “Pandava” clan as king Yayāti had enjoyed his wife, through the “youth” given to him by his own “son”. (Thus a “sin” was committed). In this way, the entire family lineage is full of “blemish”. How can this family be called as “sacred and pure”? Hence, how can Shri Krishna, who

was born of this family be entitled to be worshipped first? Noble persons, have excommunicated this family, either due to this reason, or for any other reason. This clan members are always engaged in drinking "liquor" and are thus deserving our condemnation! How can Shri Krishna be entitled to get this "worship"? (Sisupaala also has come in the family of Yadu only, who was the son of king Yayāti. Hence, he himself, inter alia, says that he is also not entitled to come near to this sacrifice!)

After condemning the "clan", Sisupaala through the next verse, condemns those who were born in this clan.

वर्णाश्रमकुलापेतः सर्वधर्मबहिष्कृतः

स्वैरवर्ती गुणैर्हीनः सपर्या कथमर्हति ॥३६॥

VERSE 36 Meaning: "How can this "Krishna" be entitled to be worshipped, who has violated the rules of conduct of this caste, station in life and family lineage, excommunicated by every type of "conduct" (system — Dharma), who is given to his own independent rules and systems (i.e. who behaves, as he pleases) and who is devoid of any virtuous qualities?"

श्रीसुबोधिनी—वर्णा आश्रमाश्च चत्वारः कुलं क्षत्रियत्वजातिः
 एतत्त्रितयेनाप्येतः भगवानेव वर्णाश्रमकुलरूप इति तदपेतः शिशुपाल इति
 तस्य तथात्वम्। सर्वैरेव धर्मैर्भगवद्वैमुख्याद्बहिष्कृतः। ततः स्वैरवर्ती
 स्वैर्बन्धुभिः सह वर्तनशीलोऽपि न भवति अन्यथा स्नेहमेव कुर्यात्। अतः
 एव गुणैः तपस्यादिभिर्विहीनः सपर्या समीपं वा कथमर्हतीत्यर्थः।
 केचिद्भगवत्पक्षेऽपि गुणातीति इति वर्णाश्रमकुलरहितत्वं देहाभावात्, धर्म-
 राहित्यं इन्द्रियाभावात्, स्वैरवर्तित्वं स्वेच्छावर्तित्वं तेनान्तःकरणाभावश्चेति
 तेन त्रितयरहितः त्रितयसहितयोग्यसपर्या कथमर्हतीत्याहुः ॥३६॥

कुलस्वरूपनन्दे निरूप्य व्यवहारतो निन्दामाह ब्रह्मर्षिसेवितानिति।

SRI SUBODHINI: There are 4 castes viz. the Brahmins, the warrior class, the business class and the Sudras. There are 4 "stages of life" (Aashrams) viz. the life of the student, the householder, the Anchorite and the "Sanyāsi" stages. Our Lord Shri Krishna, according to Sisupaala, belongs to the warrior class, but he says that the Lord has lost His status in any one of these 3 "Ashrams". Though Sisupaala has spoken all these as pertaining to our Lord Shri Krishna, the Goddess of learning (words) Saraswati Devi has made him speak only the truth. How? It is our Lord Shri Krishna, by Himself, has become the caste, Aashrama and the family (i.e. it is He who has become all these systems and forms). Due to this, our Lord can never lose His own status or lose all these!

It is Sisupaala, who is bereft of the caste, Aashrama and family. This is what is really spoken through his own words — as inspired by Goddess Saraswati. This happened due to the reason that, Sisupaala was not devoted to our Lord, and this made him "lose" his moorings and status, in each and every type of "Dharma" or system. Our Lord in turn, being of the form of all the "Dharmas" combined in Himself, cannot be regarded as having "lost" anything, as He is the basis of all these systems! It is Sisupaala again, who does everything, as per his own mind (without control or character), due to which, he had not kept good relationship with his own relatives. He would have "loved" our Lord, if he had kept ideal relationship with his relatives. Due to this reason only, Sisupaala was bereft of any good qualities and penance! How can he become entitled for any worship? Or how can he come near to our Lord's worship either?

Some people say while interpreting the meaning of this verse, that our Lord has no "body", and due to this, "caste, Aashrama and family" are not applicable to our Lord at all! i.e. these cannot exist in our Lord!, as he does not have any "senses" (Indriyas), there is no "duty" also for him by way of "action" (Dharma) to be done by Him! Due to the absence of an "inner-mind" in our Lord, all His actions are indeed done by Him as per His will and desire only! Moreover, as the Lord is devoid of body, senses and inner-mind, how can He accept the worship usually accepted through these parts of one's body?

After "condemning" our Lord's family and His "nature" (form), Sisupaala is now condemning our Lord's behaviour! — through the next verse.

ब्रह्मर्षिसेवितादेशान्हित्वैतेऽब्रह्मवर्चसम् ।

समुद्रं दुर्गमाश्रित्य बाधन्ते दस्यवः प्रजाः ॥३७॥

VERSE 37 Meaning: "This Yaadava has given up the land of the sages, who have realized the supreme Brahman (truth), and has taken refuge in a fort in the ocean, which is bereft of the brilliance of Brahman (truth). He has now become a veritable looter and is giving enormous sorrow to his subjects (people)."

श्रीसुबोधिनी—ननु को दोषो भवत्स्वित्याशङ्कयामाह एते वयं ब्रह्मर्षिसेविज्ञान् कुरुक्षेत्रादिदेशान् विद्याद्यर्थमनाश्रित्य अब्रह्मवर्चसं समुद्रं मुद्रासहितं पाखण्डमाश्रित्य दस्यवो भूत्वा प्रजा बाधन्त इति। अथवा। भगवत्सान्निध्यात् तान् स्तौति एते ऋषयः ब्रह्मर्षिसेवितान् देशान् ज्ञानकर्मादिसहितान् परित्यज्य ब्रह्मणोऽपि वर्चो दीप्तिर्यस्मात् तादृशं समुद्रं मुद्रासहितं भगवन्तं चक्रपाणिं दुर्गमाश्रित्य अदस्यवो भूत्वा इन्द्रियादिद्वारा कस्यापि विषयस्य ग्रहणमकृत्वा प्रकर्षेण जाताः इन्द्रियवृत्तीर्बलिष्ठाः बाधन्त

इति भगवदाश्रयत्वादेव भवन्तः कृतार्था इति तेषां स्तुतिः समुद्रस्याब्रह्मवर्चस्त्वं प्रदरत्वात् शप्तत्वात् 'सिन्धोस्तटं चन्द्रभागाम्' इति वाक्यानुसारेण अब्रह्मवर्चस्विस्थित्या वा। वस्तुतस्तु भगवन्मोहितः क्रीडार्थं स्वीकृतानिवान्यधर्मान् स्वीकृत्य निन्दतीति स्वकीयस्योपालम्भ इव महत्त्वख्यापका स्तुतिरेव भवति ॥३७॥

ततो यज्जातं तदाह एवमादीनीति।

SRI SUBODHINI: "What is the "blemish" in our Lord?" Sisupaala answers this question, by telling, that the Lord has given up the holy land worshipped by the sages of our country, who had realized the highest truth of Brahman like Kurukshetra and others. He (the Lord) has instead of taking refuge in this holy territory for the sake of attaining knowledge, has now taken refuge in a place, which lacks the brilliance of Brahman and is irreligious. He has now become a "looter", and is giving trouble and sorrow to his people!

Our Shri Mahāprabhuji has given another inner meaning for this verse also. He says, that in Dwaraka our Lord is always present. That is why, Sisupaala is praising this place. He says that the Lord has given up the land of the sages, who have realized the highest truth of Brahman i.e. the Lord has given up the land along with Jnāna (knowledge) and Karma (action) and has made for Himself a "fort", which is of greater "brilliance" of the "Brahman". Here, in Dwaraka, our Lord Chakrapaani resides at all times, and this new territory has taken refuge in our Lord! Due to this, the pleasures of "Indriyas" (senses) have been given up (i.e. conquered). Due to this, the people in Dwaraka have all become "Sādhus" (saints) – as they have conquered the most powerful senses! All these people living there,

have become fulfilled in their lives, due to their taking refuge in our Lord.

In this way, in the guise of “abuse”, Sisupaala has indeed done only “praise” of our Lord!

Through another way, our Shri Mahāprabhuji has explained the “brilliance of the ocean”. This ocean is like a “big pit”, and it was cursed, that, from this pit till the banks of the Chandrabhaga river, the land in between, will be enjoyed by the Sudras (as referred to in Sri Bhāgavatam). Hence, due to the absence of the persons with the brilliance of “Brahman”, the land has become without this brilliance!

In reality, however, infatuated by our Lord, Sisupaala could not realize, that our Lord has not taken on Himself, some of the virtues, so that He can continue to enact His Divine Leelas. Hence, Susupaala regarded the qualities (Gunas) of others, as the “qualities” of our Lord, and then, he began to “abuse” our Lord for these “qualities”! The purport of all this is that, like one does self condemnation, the “abuse” of our Lord, becomes, instead, a “praise” for the Lord’s greatness and glory.

Whatever happened later is being spoken, through the next verse.

एवमादीन्यभद्राणि बभाषे नष्टमङ्गलः ।

नोवाच किञ्चिद्भगवान् यथा सिंहः शिवारुतम् ॥३८॥

VERSE 38 Meaning: “Shri Sukadeva said that Sisupaala, whose “good deeds” (Punya) had ended, now spoke so many bad abusive words! But, like a lion does not roar on hearing the “sound” of a she-fox, in the same way, our Lord remained peaceful, and He did not say anything.”

श्रीसुबोधिनी—अभद्राण्यमङ्गलवाक्यानि अन्तर्मङ्गलस्य नष्ट्वात् 'यद्धि मनसा ध्यायति' इत वाक्याच्च अमङ्गलवाक्यान्वेवोक्तवान्। तदा भगवानप्येतच्छ्रुत्वा न किञ्चिदुवाच। प्रतीकारार्थकयिकं वाचिकं वा न संपादितवान्। तूष्णींभावो वधानुकल्प इति केचित्। अवगणनायाः कृतत्वात्। 'वधानुकल्पः स्वद्रोहे' इति। वस्तुतस्तु। धर्मे तद्वाक्यानां बाधकत्वाभावात् कुबुद्धिरयमित्युपेक्षितः। ननु वाग्बाणाः बाणापेक्षया परुषाः इति कथमुपेक्षेत्या- शङ्क्य दृष्टान्तमाह यथा सिंह इति। न हि शृगालशब्दे सिंहसमीपेऽपि जायमाने सिंहनिन्दारूपोर्थोऽस्ति अभिमानेन कल्पयित्वा तं च सदृशीकृत्यान्य एव शृगालः शब्दं करोति न तु सिंहः सिंहतुल्यो सिंहपदेन मारको निरूप्यते वर्णविपर्ययात् अतो मारयिष्याम्येवैनम्। किं वाचनेनेति तूष्णींस्थितः। नापि तदुक्ता धर्मा भगवति सन्ति येन मर्मभेदः स्यात्। नापि निन्दितानर्थान् भगवान् परिगृह्णाति येन निन्दके क्रोधः स्यात्, अतो भ्रान्तवाक्यादुपेक्ष्यमेव ॥३८॥

अन्ये पुनर्बहिर्मुखाः भगवन्निन्दनमेतदिति मत्वा तच्च स्वस्य निरुद्धत्वात्र श्रोतव्यमिति शापं दत्त्वा गतवन्त इत्याह भगवन्निन्दनं श्रुत्वेति।

SRI SUBODHINI: All the "good deeds" (Punya) of Sisupaala had now ended, from his self. Due to this, in his mind only inauspicious ideas got originated, and as per the rule that "one speaks as one thinks", Sisupaala began to speak only "inauspicious" words. Even then, our Lord, after hearing such "abusive" language, did not speak at all. Our Lord did not put any effort either through His word or the body, to counter Sisupaala's attack. Many persons say, that our Lord had kept silent and did not take any action — and this is also a "type of killing Sisupaala"! In this way, our Lord "ignored" Sisupaala, which is equal to killing someone! It is said that, once "hatred and enmity" are proved, then "killing like" action is also considered as good as "killing" only!

In reality, Sisupaala's words were not such, that they would become obstacles for the sustenance of "Dharma" or righteousness. Our Lord had "ignored" Sisupaala, regarding him as of "wrong and bad intellect". When the "arrows" in the form of "words" had become more hard and cruel than the real "arrows", then why did our Lord ignore him? This doubt is answered by giving an example. Where the sound of the she-fox is heard, there, the lion does not react or roar back! The lion ignores the sound of this she-fox. In the same way, our Lord also ignored Sisupaala. The sound of a fox made near a lion, is of course, not made with a view to condemn or insult the lion. The lion, confident of its own power understands that, after all this is a sound from a fox and not from a lion! The Lord thought that "silence" was the best course of action, as He thought as to what is the use of telling Sisupaala that "I will kill you"! The Lord knew pretty well, that He does not have any of the evil qualities, which Sisupaala had imputed on our Lord. Hence our Lord did not get unhappy or sorrowful or feel hurt in His vital parts! OUR LORD NEVER ACCEPTS OR PAYS HEED TO ABUSIVE OR CONDEMNATORY OBJECTS OR WORDS. DUE TO THIS, HE DOES NOT BECOME ANGRY ON THOSE, WHO ABUSE HIM! In view of this, the Lord knew Sisupaala was in a great "delusion" (Bhrama), and decided to keep quiet.

Later, all other persons, whose minds were "externally oriented" left this assembly hall, as they felt that the "words" of Sisupaala contained abuse and condemnation of our Lord and these "words" went against their own way of thinking! Hence, they decided, that these "words" were not worthy of being listened

to! Due to this, they “cursed” Sisupaala and went away. This is explained in the next verse.

भगवन्निन्दनं श्रुत्वा दुःसहं तत्सभासदः॥

कर्णौ पिधाय निर्जग्मुः शपन्तश्चेदिपं रुषा ॥३९॥

VERSE 39 Meaning: “On listening to the “intolerable” abuse of our Lord, the members of this assembly, closed their ears, and cursed Sisupaala with intense anger. Later they went away from the assembly.”

श्रीसुबोधिनी—तत्तु दुःसहं कर्णयोरपि कठिनं निन्दासहितसभायां ये स्थिताः ते कर्णौ स्वस्य पिधाय चेदिपं शिशुपालं रुषा शपन्तो निर्जग्मुः ॥३९॥

एवं करणे धर्म इत्याह निन्दां भगवतः शृण्वन्निति।

SRI SUBODHINI: Due to the “abusive” nature of Sisupaala’s words, which were considered as “intolerable” to the ears, the members of the assembly treating them as “inappropriate”, closed their ears. They, out of anger, hurled curses on Sisupaala, and went out of the hall.

The action taken by the members of this assembly is “Dharma” (righteous). This is being described through the next verse.

निन्दां भगवतः शृण्वंस्तत्परस्य जनस्य वा ।

ततो नापैति यः सोऽपि यात्यधः स्वकृताच्च्युतः ॥४०॥

VERSE 40 Meaning: “He, who listens to the condemnatory words of our Lord and His devotees and does not move away from that place, loses all the results of all his past “good” deeds (Punya) and also attains the lowest of low places (births).”

श्रीसुबोधिनी—अपकर्षवाक्यं निन्दा। येनैव वाक्येन भगवत्पकर्ष-
प्रतीतिर्भवति तत्र श्रोतव्यं तथा भगवद्भक्तस्य जनस्य अपकर्षप्रतीतिर्भवति,
जनस्येति साधारणस्यापि। ततः कर्णौ पिधाय नापयति सोऽपि स्वकृताच्युतः
सन्नधो याति। भगवदुत्कर्षज्ञानार्थं हि सर्वोऽपि प्रयत्नः तदपकर्षं हृद्यागते
विपरीतं जातमिति स्वकृतस्य धर्मस्य वृथानाशात्स्वयं विपरीतज्ञानादधो याति।
इदमशक्तविषयम्। शक्तानां तु धर्मश्चतुर्थे प्रतिपादितः। 'छिन्द्यात् प्रसह्य
रुशतीमसतीं प्रभुश्चेज्जिह्वामसूनपि ततो विसृजेत्स धर्मः' इति ॥४०॥

पाण्डवास्तु मर्तुं मारयितुं च समर्था इति तन्मारणार्थं प्रवृत्ता इति
ततःपाण्डुसुता इति।

SRI SUBODHINI: "Words" spoken in a "derisive, insulting and ignoring" way, is condemnatory in substance. These "words" showed intense "disrespect" for our Lord. Hence, such "words" should never be heard at all. In the same way the "insulting" words spoken to a devotee of our Lord should not be also heard or listened to. Even if the "speaker" is an ordinary person, no one should "hear" these "insulting" words about our Lord or His devotees. He should close his "ears" and get out of this place, very quickly! If he does not get out, then, this "hearer" also loses the results of his "good" deeds (Punya) and attains "births" in lower species! Everyone should put efforts to attain the "knowledge" about the glory and greatness of our Lord. If an "ignoring and insulting" attitude about our Lord arises in one's heart, this person, will attain the "negative and opposite" result! In this way, due to the results of one's "good deeds and Dharma" getting wasted, unnecessarily, and due to the rise, in the mind, of the "opposite and negative" knowledge (which condemns our Lord), this person attains the lowest of low births. This is spoken for those, who are powerless

and weak in nature. For those, who are strong, it has been specified in the 4th canto of Sri Bhāgavatam that “he should cut off this bad tongue (if he has the mental and physical strength) which troubles oneself, in the form of “abusing and condemning” our Lord. If possible, he should also give up his life too! But at no cost, he should listen to the “abuse and insult” of our Lord.” This is “Dharma” — the right course of action.

The Pandavas were capable of “dying” and “killing” (for the sake of our Lord). Hence, they got ready to “attack and kill”. This is being told, through the next verse.

ततः पाण्डुसुताः क्रुद्धा मत्स्यकैकयसृञ्जयाः ।

उदायुधाः समुत्तस्थुः शिशुपालजिघांसया ॥४१॥

VERSE 41 Meaning: “Later the sons of Pāndu, the kings of Matsya, Kaikaya and Srijjaya got very angry (at Sisupaala’s words), and took their weapons and stood up, with a view to kill Sisupaala.”

श्रीसुबोधिनी—पितृनाम्ना शूरत्वाय व्यपदेशः। आदौ क्रुद्धाः अन्यथा मातृभगिनीपुत्रत्वात्स्नेहः प्रतिबन्धको भवेत्। मत्स्या विराटवंशोद्भवाः, कैकयाश्च भरतपूर्वजा वैष्णवाः, सृञ्जयाः द्रुपदवंशजाः। एते चतुर्विधा अपि उदायुधाः समुत्तस्थुः। स्वरमणसंदेहं वारयति शिशुपालजिघांसयेति ॥४१॥

SRI SUBODHINI: All those present in the assembly were great warriors. With a view to make us realize this, these warriors have been described through their “father’s” names! They got very angry, even in the very beginning, as they thought that Sisupaala, being their “Aunty’s” son may get “spared”, due to the natural filial affection! In the lineage of “Viraat”, the kings were known as “Matsyaya”. The forefathers of king Bharata, were the

“Kaikeyas”, and these kings were “Vaishnavaas” (devotees of Lord Vishnu); the kings born in the “Drupada” clan were known as “Srijjaya”. All the members of these 4 clans (including the Pandavas) got up. They were not worried about being killed, in this process. But all of them stood up, with their weapons, with a determined will to kill Sisupaala.

ततश्चेद्यस्त्वसंभ्रान्तो जगृहे खड्गचर्मणी ।

भर्त्सयन्कृष्णपक्षीयान्राज्ञः सदसि भारत ॥४२॥

VERSE 42 Meaning: “Oh! scion of the Bharata clan! Then, Sisupaala taking the shield and sword stood ready to respond and fight. He began to speak, challenging and condemning the partisans of our Lord Shri Krishna in this assembly.”

श्रीसुबोधिनी—शिशुपालोऽपि क्रियाशक्तौ सर्वाधिक इति ‘जिघांसन्तं जिघांसीयात्’ इति पाण्डववधार्थमसंभ्रान्तो भूत्वा खड्गचर्मणी जगृहे ततोऽन्यैः अनुचितं क्रियत इत्युक्तः तान् निर्भर्त्सयन् कृष्णपक्षीया एते इति साक्षाद्वधसाधनं गृहीतवान्। स्वस्य च रक्षासाधनं राज्ञः सदसि इति नात्र ब्राह्मणशापशङ्केति सूचितम्। भारतेति विश्वासार्थम् ॥४२॥

ततो भगवान् एनं तदपेक्षया बलिष्ठं मत्वा अमोघवीर्यं च स्वार्थं यतन्त इति ‘भक्तद्रोहे वधः स्मृतः’ इति शास्त्रं पुरस्कृत्य स्वयं मारणार्थं प्रवृत्त इत्याह तावदुत्थायेति।

SRI SUBODHINI: Sisupaala also excelled in his “Kriyasakthi” (power of action). He decided that, he should “kill those, who will come to kill him”. As per this rule, Sisupaala got ready to kill the Pandavas. He was courageous and expressed no fear. He took a shield and sword to fight. When Sisupaala acted like this, many others in the assembly remonstrated with him, by telling him, that his actions were inappropriate. But, instead

of appreciating their genuine concern for him and the “reasons” thereof, Sisupaala, due to his bad vicious intellect, suspected, that all these persons, who spoke now, were indeed the “partisans” of our Lord Shri Krishna (i.e. prejudiced against Sisupaala). Hence, Sisupaala criticized and challenged these “well-meaning” persons too! He took in his hand, as told earlier, weapons with a view to kill all these persons also. He also desired to defend himself, in case of an attack. He spoke in this manner, in the assembly of the king, and acted in violent defiance! Through this, it became very clear, that, he was not afraid or anxious about the curse of the Brahmins about his own death! “Oh scion of the Bharata clan”! — this addressal by Shri Sukadeva has been told, with a view to give faith and confidence to king Parikshit.

Later, our Lord thought that this Sisupaala was more stronger than the Pandavas. Moreover it is very difficult for anyone else (other than the Lord Himself) to curb and destroy the valour and strength of Sisupaala. “These Pandavas are always putting efforts for My sake, completely dependent on Me! As they are My ardent and loving devotees! This Sisupaala is now indulging in doing harm to My devotees through his hatred. It is specified in the scriptures that “he who creates sorrow and pain to a devotee of our Lord, he should be destroyed forthwith”. (BHAKTHA DROHA VADHAHA SMRITAH). As per this specification, our Lord himself, got ready to destroy Sisupaala. This is described in the next verse.

तावदुत्थाय भगवान्स्वान्निवार्य स्वयं रुषा ।

शिरः क्षुरान्तचक्रेण चिच्छेदापततो रिपोः ॥४३॥

VERSE 43 Meaning: “Before Sisupaala could attack the Pandavas, our Lord acted, without waiting, by getting up from his seat and stood up! He now restrained His devotees, the Pandavas (from any action). Then, with great anger, cut the head of enemy Sisupaala, who was running towards Him, with His “Sudarsana” discus, having very sharp spikes (edges).”

श्रीसुबोधिनी—भगवत्वात्स्वस्य पूर्णा शक्तिः अत एव स्वान् भक्तान् निवार्य स्वयं चक्रेण शिरश्चिच्छेद। सोऽपि भक्तः कथमेवं कृतवानित्याशङ्कयामाह रुषेति। भगवद्रोषधर्मेण स मारितः भगवद्भक्तेषु तस्य रोषजननात् तत्रापि शिरश्चिच्छेद। येन मार्गेण सा वाङ्निर्गच्छति। अलौकिकेन भगवत्सामर्थ्येन स मारित इति शङ्काव्यावृत्त्यर्थमाह क्षुरान्तेति। क्षुरान्तवत्तीक्ष्णेन। तथा सति लोके भगवन्माहात्म्यं न स्यात्। साधनोत्कर्षस्तु कर्तुर्नापकर्ष संपादयति। आपततो रिपोरिति तस्यापराधो वधहेतुरुक्तः ॥४३॥

SRI SUBODHINI: Our Lord Shri Krishna is “BHAGAWĀN” — hence is invested with TOTAL POWER AND STRENGTH (omnipotent). Hence, the Lord prevented the Pandavas, His devotees, from taking any action. He himself cut away the head of Sisupaala, with His “Sudarsana” discus!

Sisupaala also was a “servant” (relative) of our Lord! Why did the Lord do like this? Answering this, it is said, that the Lord got “anger”. How come the Lord got this type of “anger”? This “anger” was caused by the actions of Sisupaala against our Lord’s devotees. Due to this, the “quality” of anger of our Lord killed Sisupaala. The Lord cut away his “head” only, from where, all these “abusive” words were spoken! — as the Lord decided, that this “head” was full of “blemish”! Sisupaala got killed through the “supernatural” power and capacity of our Lord. If someone were to say like

this, with a view to remove this doubt, it is said here in this verse, that the head was cut off with "spear like spikes" (edges) of the discus of our Lord.

Will it be, that our Lord's glory will not get increased through this action? Not at all! The Lord had to use His highest weapon to accomplish this task, and hence this type of action will not lead to his "infamy"! The Lord had to act in this way, as the enemy came running to attack our Lord's devotees. This was his "offence", and this action was responsible for our Lord killing him.

शब्दः कोलाहलोऽप्यासीच्छशुपाले हते महान् ।

तस्यानुयायिनो भूपा दुद्रुवुर्जीवितैषिणः ॥४४॥

VERSE 44 Meaning: "On the death of Sisupaala, a huge sound arose with much confusion. The kings who were the followers of Sisupaala, and who were desirous of living, ran away in fear."

श्रीसुबोधिनी—ततस्तद्वधे महान् शब्दो जातः। कोलाहलश्च सर्वैः कृतः। शिशुपाले हत इति निमित्तं अनायासेन वन्मारणं चोक्तम्। ततस्तत्पक्षपातिनः दैत्यांशाः सर्व एव जीवरक्षार्थं युद्धमकृत्वैव जीवनार्थं दुद्रुवुः ॥४४॥

एवं धर्मार्थं तस्य वधं निरूप्य स चेज्जीवो न मुक्तो भवेत्तदा स्मशानत्वं तस्य स्थानस्य भवेदिति तदोषपरिहारार्थं मुक्तिमाह चैद्यदेहोत्थितं ज्योतिरिति।

SRI SUBODHINI: After his death, a great noise and disturbance occurred in the assembly, and everyone present there made gestures and noises! On the death of Sisupaala, it is said that, it was he, who was the cause of his own death and his "killing" was accomplished with great ease. Later his followers, who were also kings,

type of "form", which the "Jiva" is kno...

with a “demoniac” nature, decided not to fight and ran away, out of fear, from that place.

In this way, our Lord killed Sisupaala, for the protection of “Dharma”. If he had continued to live, then he would not have attained “liberation” (Moksha). He would have landed himself in the cremation ground only! (i.e. not liberated after attaining our Lord). with a view to remove his “blemish”, his “status” after death, has been described as a “liberated” one — through the next verse.

चेद्यदेहोत्थितं ज्योतिर्वासुदेवमुपाविशत् ।

पश्यतां सर्वभूतानामुल्केव भुवि खाच्युता ॥४५॥

VERSE 45 Meaning: “Like the “fire” which has fallen from the sky, gets absorbed on the earth, in the same way, when everyone was seeing, the bright “flame” (Jyoti), which emanated from Sisupaala, entered into our Lord Sri Vaasudeva!”

श्रीसुजोधिनी—हृदये स्थितं जीवाख्यं तज्ज्योतिः भगवदिच्छया सहजक्रियायुक्तं वासुदेवं मोक्षदातारमुपाविशत्। भगवत्पादयोः प्रविष्टं वैकुण्ठात्मकं तत्पुनर्लोकाय अन्तिकमित्यादिपदैः व्यापिवैकुण्ठस्यैव निरूपणम्। अन्यथा कृत्रिमवैकुण्ठात्पाजनं व्यर्थं स्यात्। ‘प्रक्षालनाद्धि पङ्क्तस्य’ इति न्यायात्। एतदन्यथानुपपत्त्यैव आराग्रजीवपक्ष एव मुख्य इत्यङ्गीकर्तव्यम्। सात्त्विकशरीरांशशेषेणेति मतमसङ्गतं ज्योतिरिति वाक्यात्। अन्यत्रात्मज्योतिः प्रकाराच्च ‘गृहीत्वैतानि संयाति’ इति वाक्यात्तस्य सहजक्रियापि सिद्धा केवलजीवस्य यथैतादृशं रूपं सिद्ध्यति तथोपपादितं निबन्धे। ‘पश्यतां सर्वभूतानाम्’ इति। सायुज्ये प्रमाणमुक्तं जीवस्वरूपनिर्धारश्च। प्रवेशः सर्वैर्न दृष्ट इति ज्ञापयितुं दृष्टान्तमाह उल्केवेति। निर्गमनप्रवेशनयोः तस्यादर्शनं खात् आकाशाच्युता ॥४५॥

एवं निःशङ्कप्रवेशमुक्त्वा भगवन्निन्दाकर्तुः कथं सायुज्यमिति शंकां वारयति जन्मत्रयेति।

SRI SUBODHINI: The “flame” situated in everyone’s heart, as “Jiva”, which is endowed with the power of “action” through the will and grace of our Lord, now entered into our Lord Shri Vaasudeva, who confers “liberation” on everyone. Our Lord’s holy feet is of the form of the Divine Sri Vaikuntam. It is said that “everything near” to our Lord is the all-pervasive Sri Vaikuntam only! If the Lord were not to make the Jiva enter, then it would have been a “waste”, for having removed him from this “artificial Vaikuntam” – like putting one’s leg willfully into mire, and then putting efforts to clean this dirt! The “Jiva” is not considered as being “present” everywhere or having got evolved everywhere. It is said, that the Jiva is like the pointed portion of a needle. This argument is important and hence should be accepted.

Satwik “Sisupaala’s “Jiva” entered into our Lord with the remaining parts of his body”. - this sort of view is not correct or relevant. Why? Because, here, a reference has been made to a “Jyoti” (flame – bright light). At other places in the scriptures also, the Jiva has been referred to as “brilliance” (Teja). It is said in the Gita, that the “Jiva” carries along with him it’s “senses” (Indriyas). This indicates a sort of action on the part of the Jiva, after death. This is in fact proved. Hence, the Jiva has this type of “form” only (and this has been described in the NIBANDHA).

In view of the above, when everyone was seeing (i.e. by those, who were present in this assembly), the liberation of Sisupaala of the “Saayugya” type (union with our Lord) took place. This is the proof for this type of “liberation”. This also determines emphatically the type of “form”, which the “Jiva” is known to have. The

“entry” was seen by everyone! With a view to make us understand this sort of “entry”, an example has been given here. The “fire” (in the form of lightning) which falls from the sky, gets totally merged and dissolved with this earth, in the same way, the “Jiva” of Sisupaala got merged into our Lord!

In this way, after explaining the “certain” (i.e. without any doubt) “entry” of the Jiva of Sisupaala into our Lord Shri Krishna, the question as to how Sisupaala, who abused our Lord, got “liberation” from our Lord, is being answered, through the next verse.

जन्मत्रयानुगुणितवैरसंरम्भया धिया ।

ध्यायंस्तन्मयतां यातो भावो हि भवकारणम् ॥४६॥

VERSE 46 Meaning: “Through the enmity, occurring again and again during three births, Sisupaala was constantly remembering and meditating on our Lord, who is everlasting and permanent, with his intellect, full of anger! Through this constant remembrance, he attained the Divine self (form) of our Lord - as one’s “attitude” (Bhāva) only is the cause for one’s birth.”

श्रीसुबोधिनी—वैकुण्ठात्पतितस्य हिरण्यकशिपुरावणशिशुपाललक्षण जन्मत्रये अनुगुणितमा वर्तितं यद्वैरं अपकारवधादिना तेन यः संरम्भः क्रोधसंरम्भः तद्युक्तया धिया वैरबुद्ध्या तं भगवन्तं ध्यायन् तन्मयतामेव यातः। तेन पेशस्कारिवत् भगवद्भ्यानेन भगवद्रूपो भूत्वा भगवति सायुज्यं प्राप्तवान्। अन्यथा जीवभावे भगवति स्थितजगत इव न सायुज्यं स्यात्। तस्मादिदं भगवद्रूपेण जन्म, तत्र कारणं भाव एव निरन्तरस्मरणमेव। यमेवार्थं निरन्तरं स्मरति स एव भवति ॥४६॥

एवं प्रसंगात् दोषनिवृत्तिं मोक्षं च निरूप्य प्रारब्धं यागं शिष्टं निरूपयति ऋत्विग्भ्य इति।

SRI SUBODHINI: Due to the curse of the Brahmins, three “births” had to be taken (by the two gate keepers of Sri Vaikuntam Jaya and Vijaya) after falling down from Sri Vaikuntam. (1) Hiranyakasipu. (2) Ravana and (3) Sisupaala. In all the “three” births, the Lord’s “hatred” was present. Due to this, they committed “offences” against the Lord, and they were all killed. But, this “hatred” of the Lord, made them attain an intellect of “intense anger”, and this enabled them to constantly meditate and remember our Lord. This led to their attaining the realization and form of our Lord (His real nature) — like the “worm” becomes the “bee”, through constant thinking about the “bee”! In the same way, these three, through constant thinking about our Lord, attained “union” (Saayujyam) with our Lord. If they were not to do this type of constant “meditation” (although through “hatred”), they would have continued to lead their own lives, like any other “ordinary Jiva”, and like this Universe is stationed in our Lord, they would have also continued to lead their lives and would not have attained “union” with our Lord (which ends the cycle of “births and deaths”). The reason for their attaining the form of our Lord was their “determined attitude” (Bhāva) of **CONSTANT AND CONTINUOUS REMEMBRANCE OF OUR LORD (NIRANTARA SMARANAM). A DEVOTEE, WHO REMEMBERS THE LORD ALWAYS, BECOMES OF THE FORM OF OUR LORD ONLY — WITH THE WILL AND GRACE OF OUR LORD!**

Through these “circumstances”, after describing the mitigation of “blemish” and the “liberation” (of Sisupaala), the description of the completion of the remaining parts of this “Raajasooya” sacrifice is being done, as per the next verse.

ऋत्विग्भ्यः सदस्येभ्यो दक्षिणां विपुलामदात् ।

सर्वान्संपूज्य विधिवच्चक्रेऽवभृथमेकराट् ॥४७॥

VERSE 47 Meaning: "Yudhishtira gave enormous amounts of "Dakshina" (gifts) to the "Ritwija" and to the members of the assembly. Everyone was worshipped as per the traditions and rules. Later the emperor Yudhishtira took his "bath" (which is usually taken as the "concluding bath") after the completion of the "Yagna" successfully."

श्रीसुबोधिनी—ततो ऋत्विग्भ्यो दक्षिणां ततः सदस्येभ्यः यावन्तो वै सदस्या इति सर्वेभ्य एव। विपुलां वाञ्छितादप्यधिकामदात्। ततः सवनत्रयानन्तरं साद्यस्कृद्द्विरात्रसत्रानन्तरं सर्वानेव देवान् यज्ञभागभुजः तत्तत्स्थाने संपूज्य लौकिकानपि दानमानादिभिः। ततोऽवभृथस्नानं कृतवान्। एकराडिति एकराज्यं तस्य सिद्धमिति यागफलस्यानुवादः ॥४७॥

एवं सफलं यागमनूद्य भगवतैवैतत्सर्वं कृतमिति भगवच्चरित्रमुक्त्वा उपसंहरन् भगवतः प्रयाणमाह साधयित्वेति द्वाभ्याम्।

SRI SUBODHINI: In the "end", all the "Ritwija" (the Brahmins who performed the Vedic and other "rituals" pertaining to this sacrifice) were given "gifts" (Dakshina). All those present in the assembly were also given the gifts. They were all given "fees", which was much more than they had desired! Afterwards, Yudhishtira performed the three types of "Tarpana" (offering of water chanting the Vedic Manthras) and performed the offering of the "Bali" in two days. This was completed quickly. Afterwards, all the celestial deities, who would partake the "oblation" made during the "Yagna" were fully worshipped, at their due places. Afterwards, all the "worldly acquaintances and others" were also felicitated with respect and gifts. In this way, all the rites and rituals

connected with this “sacrifice” were fully and properly observed (completed), and the emperor took his “concluding bath” (Avabhrittha Snānam). This made Yudhishtira the “Emperor of Emperors” (Chakravarti). In fact this was the result of performing this “Yagna” i.e. Yudhishtira attaining the result of performing this “Yagna”.

After describing the attainment of the “result”, it is said that this “successful attainment of result” was caused by our Lord’s grace and blessings only. Thus describing our Lord’s Divine story concluding this incident, the “journey” of our Lord is being described through the next verse.

साधयित्वा क्रतुं राज्ञः कृष्णो योगेश्वरेश्वरः ।

उवास कतिचिन्मासान् सुहृद्भिरभियाचितः ॥४८॥

VERSE 48 Meaning: “Our Lord Shri Krishna, who is the Lord of all Yogis, after successfully blessing the performance of this “Yagna” of Maharaja Yudhishtira, stayed there in Indraprastha, for few more months, as per the ardent desire of His friends.”

श्रीसुबोधिनी—राज्ञः क्रतुं राजसूयं साधयित्वा कृष्णः फलात्मापि साधनसाधनत्वेन स्वविनियोगं कारयित्वा संमोहनमुत्पाद्ययथा न ज्ञातं तथा योगं साधयित्वा योगेश्वराणामपीश्वरो दुर्ज्ञेयः। योगचर्या दुर्ज्ञेयेति सिद्धेऽपि यागे ते स्वात्मानं न ज्ञास्यन्तीति निश्चित्य कौतुकार्थमज्ञैः सुहृद्भिरभियाचितः सन् कतिचिन्मासानुवास ॥४८॥

SRI SUBODHINI: After making the “Raajasooya” Yagna successful, our Lord Krishna, in spite of being the “result” by Himself (i.e. our Lord’s grace is the final “result” for all types of efforts), our Lord became the “instrument or the Ishtam” for the “spiritual efforts” of the king and “infatuated” all those in Indraprastha,

with His Divine presence! The Lord, through His Yogic power, stayed there, with no one being able to understand or realize His Divine status and nature (i.e. He "hid" all His Divine powers). NO ONE COULD UNDERSTAND THAT OUR LORD SHRI KRISHNA, WHO WAS "LIVING" IN THEIR MIDST, LIKE EVERYONE ELSE, WAS THE "MOST, HIGH" LORD OF ALL YOGIS (YOGESHWARA) AND THE LORD OF THIS UNIVERSE! Our Lord used His Yogic power to "infatuate" everyone, so that they do not get to "know" Him really! No one can decipher our Lord's Yogic ways!

The Lord decided, that after the successful completion of the "Yagna", the Pandavas will continue not to "recognize" Him, in "reality". With a view to make His "ignorant" friends happy (i.e. to make the Pandavas happy), on being prayed to, for staying there, our Lord did stay for many months at this place (NOTE: In this world, smart and petty achievements make persons express their "pride and ego". Many undeserving persons claim credit also for tasks not done by them! But our Lord, who is the real "doer" has no "ego", and behaves at Indraprastha in such a way, that He "hid" His "Divinity" very successfully).

ततोऽनुज्ञाप्य राजानमनिच्छन्तमपीश्वरः ।

ययौसभार्यः सामात्य स्वपुरं देवकीसुतः ॥४९॥

VERSE 49 Meaning: "In spite of Yudhishtira's desire, that the Lord should not go away from Indraprastha, even then, after obtaining his consent, our Lord, who is the "Ishwara" (Lord of the Universe), and who is the son of mother Devaki, came back to his own city (Dwaraka) along with His wives, ministers and others."

श्रीसुबोधिनी-ततो लीलान्तरं कर्तुं राजानमनुज्ञाप्य स्नेहवशाद-
निच्छन्तमपि ईश्वरत्वात्स्वातन्त्र्यमलम्ब्य यथागतं सभार्यः सानुगामात्यः
स्वपुरं ययौ। ननु भगवत्कार्यं किमपि न सिद्धं महत्या संभृत्या किमित्यागतः
किमिति गत इत्याशङ्कयामाह देवकीसुत इति। भक्तवात्सल्येन देवक्याश्च
पुत्रो जातः तथेदमपि कृतवानित्यर्थः ॥४९॥

उपसंहरति वर्णितं तदुपाख्यानमिति।

SRI SUBODHINI: Later, with a view to enact His other Divine Leelas, despite the fact that the king was not prepared to let our Lord go away, due to his "love" for the Lord, our Lord, being the Lord of the Universe (Ishwara), taking the help of His "independent" nature of free will, got approval from the king. Like He had come to Indraprastha earlier, in the same way, our Lord returned to Dwaraka, along with His wives, ministers and others.

Our Lord's "own tasks" were not completed at all. Why, then, did He go to Indraprastha, with so much opulence and large number of his people? Why did He come back in the same way? Our Shri Mahaprabhuji answering this doubt says that OUR LORD IS THE SON OF MOTHER DEVAKI.. DUE TO THIS, HE HAS "GREAT LOVE AND PREMA" FOR HIS DEVOTEES. IN THE WAY, OUT OF THIS LOVE FOR HIS DEVOTEES HE BECAME THE SON OF MOTHER DEVAKI, IN THE SAMEWAY, OUR LORD, DUE TO HIS LOVE FOR HIS DEVOTEES (VIZ. THE PANDAVAS) MADE THIS TRIP AND BLESSED HIS DEVOTEES AND FULFILLED THEIR DESIRES. HIS LOVE IS THE PRIMARY REASON, AS OUR LORD DOES EVERYTHING FOR HIS DEVOTEES AS HE LOVES HIS DEVOTEE MOST!

This topic is being concluded with the following verse.

वर्णितं तदुपाख्यानं मया ते बहुविस्तरम् ।

वैकुण्ठवासिनोर्जन्म विप्रशापात्युनः पुनः ॥५०॥

VERSE 50 Meaning: “The two gate keepers of our Lord’s Sri Vaikuntam were born again and again, due to the curse of the Brahmins. The story about this incident, I have told you, in much detail.”

श्रीसुबोधिनी—नन्वत्र शिशुपालस्य स्वरूपं न सम्यगुक्तं तदकथने कथा न रसवतीत्याशङ्क्याह मया पूर्वमेव वैकुण्ठवासिनोर्जन्म विप्रशापात्युनः पुनर्जातमिति बहुविस्तरं यथा भवति तथा तस्य शिशुपालस्योपाख्यानं मया वर्णितं तृतीये सप्तमे च ॥५०॥

ततो राज्ञः सर्वपापक्षये महती शोभा जातेत्याह राजसूयावभृथ्येनेति।

SRI SUBODHINI: Here, “Sisupaala’s” real “Divine” form has not been explicitly spoken of or described. Will it be, that this story lacked the full measure of “Rasa” (bliss) due to this lacuna? Answering this doubt, Sri Sukadeva has said, “I have already told you, even in the first instance, that these persons, who were living in Sri Vaikuntam had to take birth again and again, due to the curse of the Brahmins. I have already told you, about this story, in much detail, in the third and the seventh cantos.”

In this way, all the “sins” of Yudhishtira were removed through the performance of this “Yagna”, and all the related tasks. This also led to the glory and brilliance of the king. This is being described through the next verse.

राजसूयावभृथ्येन स्नातो राजा युधिष्ठिरः ।

ब्रह्मक्षत्रसभामध्ये शुशुभे सुरराडिव ॥५१॥

VERSE 51 Meaning: “By taking the “concluding

bath” on the successful completion of the Raajasoooya sacrifice, all the “sins” of the king were destroyed. This made him attain the brilliance and glory of “Indra” in the assembly of the Brahmins and the members of the warrior class.”

After describing the “beneficial results” of the “Raajasoooya” Yagna a description of the “return of kings” who had come to attend this “Yagna” is being done.

श्रीसुबोधिनी—राजसूयस्य आवभृथ्यमवभृथकर्म तत्र स्नातो राजा सर्वपापक्षये जाते ब्रह्मक्षत्रसभामध्ये सर्वेभ्यः अधिकं शुशुभे। समानजातोऽपि ब्राह्मणाद्धीनोऽपि सर्वोत्कर्षेण भात इत्यत्र दृष्टान्तमाह सुरराट् देवेन्द्र इवेति ॥५१॥

राजसूयस्य साङ्ग्य फलमनूद्य प्रत्यापत्तिं वदन् सर्वेषां राज्ञां प्रतियानमाह राज्ञा सभाजिता इति।

SRI SUBODHINI: By taking the holy bath after the completion of the “Raajasoooya” sacrifice, all the sins of the king got destroyed. Due to this, he began to shine brilliantly in the assembly of brahmins and warriors. though being an “equal” in his caste among the “warrior class”, he began to be seen as greater. In the same way, despite being “lower” among the “Brahmins”, the king was seen as more brilliant than all of them, like lord Indra shines in his assembly.

After telling about the “result” of performing the “Raajasoooya” sacrifice, with all it’s “parts” (rituals) in a total way, the way of “return” of the kings to their own detsinations is being described, through the nest verse.

राज्ञा सभाजिताः सर्वे सुरमानवखेचराः ।

कृष्णं ऋतुं च शंसन्तः स्वधामानि ययुर्मुदा ॥५२॥

VERSE 52 Meaning: “From the kings to the celestial deities, the humans and even those who dwell and move about in the sky — all these persons were fully honoured

and they all went back to their respective homes, after praising our Lord Shri Krishna and the great sacrifice, and after having become fully blissful and satisfied."

श्रीसुबोधिनी-सर्वे सुरादयः सभाजिताः सात्त्विका राजसास्तामसाश्च।
आधिदैविकमाध्यात्मं च उभयसमाराधनमध्ये अंशत्वेन प्रसङ्गः च स्वयं
प्रीणिताः मुद्रा स्वधामानि ययुः ॥५२॥

राजसूयस्य फलं स्वराज्यं सर्वसंतोषं चोक्त्वा भूभारहरणमपि तस्य
प्रयोजनमिति तस्यापि बीजं तत्र जातमिति निरूपयति दुर्योधनमृते पापमिति।

SRI SUBODHINI: The celestial deities, the kings who were Satwika, Rajasic and Tamasic were all honoured appropriately during this sacrifice. In this way, all the "physical and Divine" beings/persons were made happy. The celestial deities were also made happy through this sacrifice, and they all went back to their respective homes.

The "result" of performing the sacrifice of "Raajasooya" was the "Emperorship" (independence) of Yudhishtira (i.e. the establishment of his sovereignty over every other king) and the happiness for everyone. After describing these "results", how this sacrifice became the "foundation" for the destruction of the "burden" of this earth is being described through the next verse.

दुर्योधनमृते पापं कलिं कुरुकुलामयम् ।

यो न सेहे श्रियं स्फीतां दृष्ट्वा पाण्डुसुतस्य ताम् ॥५३॥

VERSE 53 Meaning: "On seeing this growing prosperity and plenty of the king Yudhishtira, the son of Pāndu, Duryodhana, a great "sinner", was not able to tolerate this, as he symbolized the "disease" of the Kuru clan, and the "time-factor" of Kali."

श्रीसुबोधिनी-दैत्याणां पूर्वमेव निराकृताः। अयं संनिहितबन्धुत्वेन
छत्रः अन्तः स्थितः तथापि फले सिद्धे स्वदोषं प्रकटितवान्। ततो मानभङ्गं
प्राप्य विमना गतः, यतः स पापरूपः कलेरवतारः। तादृशः कथं

बन्धुरितिचेत्तत्राह कुरुदुलस्यामयमिति। ब्रह्मकल्पाद्येतत्पर्यन्तं कुरुवंशे यावत् पापमभूत् तदेवैकीभूतं दुर्योधनरूपेणाविर्भूतं अतस्तस्य बन्धुत्वं पापत्वं चाविरुद्धमित्यर्थः। आमयो रोगः प्राणिनां सहजः धात्वन्नवैषम्येण नित्यं भवति स कदाचित् प्रवृद्धः रोगव्यपदेशं प्राप्नोति तथायमपि पापरूप इति भावः। तस्योद्बोधे किं निमित्तमित्यकाङ्क्षायामाह यो न सेहे श्रियं स्फीतामिति। धर्मफलमधर्मो न सहते यथा आमयो गुरुभोजनम्। दृष्टदृष्टेपायाभ्यां पाण्डुसुतस्य श्रीः स्फीता जाता तादृशीं प्रसिद्धां न सेहे इति कुरुकुले रोगत्वम् ॥५३॥

एतदुपाख्यानश्रवणस्य फलमाह य इदं कीर्तयेदिति।

SRI SUBODHINI: The "demoniac" kings were removed from this assembly even from the initial stages. But Duryodhana was a close relative and he was in this assembly, albeit in a "hidden" way! Despite being a close relative, when he saw the immense benefits, which were attained by king Yudhishtira after the performance of this sacrifice, through which the king became more "brilliant" and famous, then Duryodhana began to express his "wicked" nature. Later due to the insult suffered by his "ego", he became unhappy. He was an incarnation of the sinful "Kali" time factor. How did he, symbolizing the sinful "Kali" time-factor, become a close relative of the great and virtuous Yudhishtira? This is explained by describing, that Duryodhana was the fatal "disease" of this entire "KURU" family. All the "sins" of the various kings of the Kuru clan, from the ancient times and upto now, it seems, have all become one (i.e. joined together), and have now "manifested" as the form of Duryodhana! Due to this reason, he was both a "relative" and a "wicked sinner". The occurrence of disease among the beings is common, as they occur only due to the defects in the food consumed or through the disturbance in the "elements and materials" used by them. When it attains uncontrollable proportions, then, this reaction on the body is called as a "disease". In the same way, we

should realize that all the “accumulated sins” of the various kings of the Kuru clan have now manifested into ONE person viz. Duryodhana! What is the reason for this present manifestation of all the “sins”? This is answered by our Shri Mahāprabhuji by telling that, when a disease is detected in the body, this disease cannot tolerate or digest very delectable food! i.e. there is no capacity in the body to digest good and healthy food! But the disease grows into a threatening state! In the same way, Duryodhana, who symbolized the “disease” of both “sins” and “unrighteousness” (Adharma), was not able to put up with, or tolerate the “wealth and Dharma” of Yudhishtira. Instead, he began to plot to inflict harm on the Pandavas! That is why, Duryodhana has been described as the “disease” for the Kuru clan!

Through the next verse, the “benefit and result” of “listening” (hearing) this narration is being described.

य इदं कीर्तयेद्विष्णोः कर्म चैद्यवधादिकम् ।

राज्ञां मोक्षं वितानं च सर्वपापैः प्रमुच्यते ॥५४॥

VERSE 54 Meaning: “He who sings the glory of our Lord Vishnu (our Lord Shri Krishna) through His Leela of destroying Sisupaala, the release of the imprisoned kings and the successful completion of the Raajasoooya sacrifice, will get freed from all types of his sins.”

श्रीसुबोधिनी—प्रत्यहं पठेत्, किमित्येतत्पठिष्यतीत्याशङ्क्यामाह विष्णोः कर्मेति। इदं तु राजसूयाख्यं राज्ञः कर्म कथं भगवत्कर्मेत्यत आह चैद्यवधादिकमिति। शिशुपाल वधः आदिर्यस्य। ततः प्रभृति सर्वं भगवत्कर्मेव, तर्हि तावदेव श्रोतव्यमित्याशङ्क्याह राज्ञां मोक्षं वितानं चेति। त्रयमेतत् तामसं राजसं सात्त्विकं चेति एतत्कीर्तनेन श्रवणेन च सर्वपापैः प्रमुच्यत इति श्रवणादिकलं निरूपयन् तस्य धर्मस्योत्तमत्वमाह यथा स्वरूपत उत्तमत्वं वर्ण्यते। तथा दृष्टफलसाधकत्वेनापि माहात्म्यमिति फलोक्तिः ॥५४॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-

दीक्षितविरचितायांदशमस्कन्धोत्तरार्धविवरणे चतुःसप्ततितमोध्यायः
॥७४ ॥

SRI SUBODHINI: This “story” should be recanted and read daily. Why should it be read daily? Our Shri Mahāprabhuji removes this doubt by telling that, “This is the Divine Leela of our Lord Vishnu”. How do you say so like this? In fact, this sacrifice was done by the king Yudhishtira (i.e. it is his action). How can it be described as a Divine Leela of our Lord Shri Krishna? Our Shri Mahāprabhuji, replying to this says, that all the actions done, up to now, like the killing of Sisupaala and all other actions, are all the Divine Leelas of our Lord only. That is why, all these “Leelas” have to be heard again and again! In fact, the answer to this question is provided in the latter half of this verse i.e. the Lord ensured the release to freedom of the thousands of kings imprisoned by Jarasandha, and also ensured the successful performance of this “sacrifice”. It is explained, that all of us, should hear and listen to these “stories” again and again (daily). These “three” actions are classified as Tamasik, Rajasik and Satwik respectively and hence are of three kinds. Through listening to these stories and singing about them, a human being will be able to ward off all his “sins” (i.e. all his sins get destroyed). In this way, the glory and greatness of “hearing and singing” of these stories has been described, by pointing out it’s “benefits and results”. Both in terms of it’s “form” (Swaroopā) and it’s “results” (Phalam), these Divine Leelas are described as glorious, as, a person is bound to achieve the results described by listening to our Lord’s Divine Leelas as explained in this chapter. This is the purport of specifying the “effect and benefits”

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 74th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

various kings of the Kuru clan have now manifested
 Sri Subodhini: This story should be read daily. Why should it be read daily? Our Sri
 and read daily. Why should it be read daily? This
 Manishambhaji removes this doubt by telling that "This
 is the Divine Leela of our Lord Vishnu. How do
 you say so like this? The Leela was done by
 the King Yudhishtira. How can it
 be described as a Divine Leela of our Lord Shri Krishna?
 Our Sri M. N. says that all
 the actions of the Lord are Leelas and
 and the Leela of our Lord is to be
 Lord only.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीवाक्यतिचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं पञ्चसप्ततितमोध्यायं ॥

CHAPTER 75, CANTO 10, SRI BHĀGAVATAM.

षड्विंशे राजसूयस्य भूभारहरणे यथा ।

कारणत्वं तदर्थं हि मानभङ्गो निरूप्यते ॥१॥

KĀRIKA 1 Meaning: "Like this "Raajasooya" sacrifice became a "cause and reason" for the destruction of the "burden" on this earth, in the same way, this sacrifice became the cause for the humiliation of Duryodhana. With a view to make us understand this only, in this 75th chapter, the "humiliation" of Duryodhana is being described."

यथान्यद्भगवत्कर्म मुख्यं कंसवधादिकम् ।

राजसूयकृतिस्तद्वत् भूभारहृतिकारणम् ॥२॥

KĀRIKA 2 Meaning: "Like the killing of Kamsa and other "Leelas" of our Lord became the "important cause" for the relieving the "burden" of this earth, in the same way, this "Raajasooya" sacrifice also became an "important reason" for the destruction of the "burden" of this earth."

स्वातन्त्र्ये तु हरेरत्र गौणतेति निरूपणम् ।

हरेः कथायां तस्यात्र न युक्तमिति निश्चयः ॥३॥

KĀRIKA 3 Meaning: "If this "Raajasooya" sacrifice is considered as an "independent" cause for the destruction of the "burden" of this earth, then our Lord Sri Hari (Shri Krishna) will be considered as "lower". Hence, it is wrong to consider our Lord's role as "lower", when the main story is about the Divine Leelas of our Sri Hari. This is the "certain" truth!" (ie correct way of understanding)

लोकिक्येव सभृद्धिर्हि तस्याभिमतिकारणम् ।

अतः सैवात्र पूर्वोक्तादधिका वर्ण्यते स्फुटा ॥४॥

KĀRIKA 4 Meaning: "Due to the blessings and honour conferred on Yudhishtira, there was immense "worldly" prosperity and plenty in his land. Due to this reason, the plenty and prosperity now (i.e. after the sacrifice was completed) are considered as higher and greater than the previous one."

तस्माद्भाषा लौकिकीयं भावादङ्गं न सर्वथा ।

न विरोधस्ततः पूर्वैनाग्रिमैरपि वाचकैः ॥५॥

एवं पूर्वाध्यायान्ते 'दुर्योधनमृते पापम्' इत्युक्तम्। तत्र राजा विस्तारं पृच्छति अजातशत्रोरिति द्वाभ्याम्। स्वयं सर्वं सावधानतया श्रूयत इति ज्ञापयितुं सार्धेन पूर्वोक्तमनुवदति अजातशत्रोरिति।

KĀRIKA 5 Meaning: "Due to this reason, the language used here is the "worldly" language. OUR LORD COMES UNDER THE LOVING CONTROL OF HIS DEVOTEE ONLY THROUGH THE LOVE OF THE DEVOTEE. "PROSPERITY AND PLENTY" CANNOT MAKE OUR LORD COME UNDER ANYONE'S CONTROL. Neither the earlier statements, nor the one's

to be said, will be in "opposition" to the "freedom and free will" of our Lord."

In this way, it has been said, in the previous chapter, that every other "demoniac" king was removed, except Duryodhana, who symbolized "sins". On this matter, the king asks Shri Sukadeva, through 2 verses, to describe to him, in detail, the story, as it unfolded later. The king, by himself, listens to this story with avid alertness. With a view to make us understand this, in the first instance, the "previous story" is recanted.

राजोवाच—

अजातशत्रोस्तां दृष्ट्वा राजसूयमहोदयाम् ।

सर्वे मुमुदिरे ब्रह्मन् नृदेवा ये समागताः ॥१॥

दुर्योधनं वर्जयित्वा राजानः सर्षयः सुराः

इति श्रुतं नो भगवंस्तत्र कारणमुच्यताम् ॥२॥

VERSE 1 and 2 Meaning: "The king asked, "Oh Brahman! On seeing the super prosperity and plenty of Yudhishtira, on the completion of the Raajasoooya sacrifice, except Duryodhana, all the human beings, the celestials, the kings, the sages and celestial deities, who had all come to attend this sacrifice, became very blissful. Why did this happen? Please do explain this to me? (i.e. Why Duryodhana only became unhappy or dissatisfied?)"

श्रीसुबोधिनी—वैरे कारणाभावः तामलौकिकीं राजसूयेन महानुदयो यस्य इति तां समृद्धिं दृष्ट्वा। पुल्लिङ्गपाठो वा। तस्य सर्वाह्लादकत्वमाह सर्वे मुमुदिरे इति। ब्रह्मवादिनो वाक्यं सत्यमिति संबोधनम्। सात्त्विका राजसा एव निरूपिताः। नृदेवा इति नरश्च देवाश्चेति। राजानो ऋषयः सुराश्च इति त्रिविधा लोकान्तरस्थाः। इति श्रुतमिति श्रुतं समर्थनीयमिति त्वत्त एव च श्रुतमस्ति नोऽस्माभिः सर्वैरेव। भगवन्निति ज्ञानार्थं प्रशंसा। दुर्योधनस्य

बन्धोरपि कथं न मुत् तस्य सन्तोषाभावे कारणमुच्यतामित्यर्थः ॥१॥२॥

लौकिकसंपत्तिमाह पितामहस्यति।

SRI SUBODHINI: By specifying the name of Yudhishtira as “AJAATASATRU”, it has been said, that there was no reason for Duryodhana to have felt hatred for Yudhishtira! Everyone became very happy on seeing the enormous welfare conferred by this sacrifice on Yudhishtira, with great prosperity and plenty. “Oh Brahman!” — this addressal has been made by the king to indicate, that Sri Sukadeva was established in the highest truth of Brahman and hence, Sri Sukadeva’s words will never be “untruthful”. The reference to the “human beings and the celestials” indicate the Satwika and the Rajasik persons. The later reference to the “kings, sages and the celestial deities” indicate those, who were “stationed” in the other “worlds” — Thus everyone on this “earth and elsewhere” became very happy, with this sacrifice. The king says “I have heard like this”. The word “Sruta” (heard) indicates the aspect of the “other worlds” also. “Here also, everyone has heard this story from you only”. By using the word of “Bhagavān”, the king praised the glory of Sri Sukadeva, for his spiritual knowledge (Jnāna). Duryodhana was a relative of Yudhishtira. Even then, why did he not become happy? “Please tell me the reason, as to why Duryodhana did not become happy?”

Through the next verse, the “worldly” prosperity is being described.

ऋषिरुवाच—

पितामहस्य ते यज्ञे राजसूये महात्मनः ।

बान्धवा परिचर्यायां तस्यासन्नेमबन्धनाः ॥३॥

VERSE 3 Meaning: Sri Sukadeva said "In the "Yagna" performed by Yudhishtira, the great Mahaatma and your grandfather, all the relatives, bound by love to Yudhishtira, rendered service of all types, in a "loving" way."

श्रीसुबोधिनी-संबन्धेन श्रवणाप्रोत्साहो निरूप्यते, महात्मन इति महानुभावत्वात्। अन्येषां परिचर्यायां न काचन लज्जा, अत एव बान्धवा परिचर्यायां तस्यासन्। यज्ञे बहूनि कार्याणि तत्र प्रतिनियत कार्यकर्तृत्वं सर्वेषां वक्तुं सामान्यतो निरूप्यते ॥३॥

विशेषतो निरूपयति भीमो महानसाध्यक्ष इति।

SRI SUBODHINI: It is said by our Shri Mahāprabhuji that the "relationship" made to be remembered, through the reference to Yudhishtira as "your grandfather" made king Parikshit very enthusiastic, to hear further. The qualification of "Mahaatma" given to Yudhishtira, indicates and emphasizes the glory and fame of latter. Due to this, none felt, "bashful or reserved" in rendering "service" during this sacrifice. All the relatives got enthusiastically engaged in the performance of the several works and tasks to be done. Everyone present were given their respective "share" of works/tasks, and they began to discharge these "duties" in a "loving" way, with enthusiasm.

Now the "special" tasks are being described, through the next verse.

भीमो महानसाध्यक्षो धनाध्यक्षः सुयोधनः ।

सहदेवस्तु पूजायां नकुलो द्रव्यसाधने ॥४॥

VERSE 4 Meaning: "Bheemasena presided over the kitchen; Sahadeva became the chief authority for the conduct of worship, and Nakula was made in charge of gathering and procuring materials needed for the sacrifice."

श्रीसुबोधिनी—स एव तत्र नियुज्यते यो यस्मिन् कर्मणि महत्येव प्रीतो भवति। तत्र बहुभक्षकत्वात् भीम एव महानसाध्यक्षः कृत, स हि बहुपाचयति। तथा धनाध्यक्षः धनरक्षकः दुर्योधनः, स हि पद्महस्तः यमर्थं स्पृशति सोऽक्षयो भवति। सहदेवो ज्ञानवान् ब्राह्मणादिपूजायां नियुक्तः। नकुलस्तु अश्विनीकुमारपुत्र इति द्रव्याणां गुणदोषाभिज्ञत्वात् द्रव्यसाधने द्रव्याणां विनियोगार्थं परीक्षायां नियुक्तः ॥४॥

SRI SUBODHINI: Each of them accepted to perform a task, which they liked most! Bheema liked to eat well. Hence he was given the job of supervising the kitchen and cooking arrangements. Duryodhana was made the “treasurer” (in charge of “finance”) as he had the sign of “lotus” on his palm, and he had the power to make any material limitless and in plenty, just by touching it! Sahadeva was a wise person, with spiritual knowledge (Jnāna) and hence, he was made to look after all types of “worship” (Pooja), and especially of the Brahmins and others. Nakula, being the son of “Ashiwinikumaara” was an adept in the knowledge of the qualities and “blemish” of each and every type of material. Hence, he was asked to supervise the task of procurement and gathering of various materials for the “Yagna” and also for testing them (quality control)!

सतां शुश्रूषणे जिष्णुः कृष्णः पादावनेजने ।

परिवेषणे द्रुपदजा कर्णो दाने महात्मनः ॥५॥

VERSE 5 Meaning: “In this Yagna performed by the Mahaatma Yudhishtira, Arjuna was given the task of serving the great and noble persons. Our Lord Shri Krishna engaged himself, in the washing of the feet of these invited exalted guests! The queen Draupadi undertook the task of serving “food”. The task of

arranging and giving "gifts" in charity, was attended to by Karna, who was the foremost of all "givers"!"

श्रीसुबोधिनी—तथा सतां सेवायां जिष्णुरर्जुनः, सह्युपासितवृद्धः सेवां जानाति कृष्णः पादावनेजन इति। भगवतः अनङ्गत्वे दुर्योधनदृष्टौ सर्वोत्तमत्वं न स्फुरिष्यतीति ब्रह्मण्यत्वात्तत्र विनियोगो वर्ण्यते। इदमेव हि भगवत आधिक्यं भृगुपरीक्षायां निरूपयिष्यते। परिवेषणे द्रुपदजा द्रोपदी अमृतहस्ता। कर्णो दाने अत्युदारत्वात्। महात्मन इति बहुदानेऽपि राज्ञः संतोष एवेत्येतदर्थमुक्तम् ॥५॥

SRI SUBODHINI: Due to his experience of "serving" old persons, Arjuna was fully aware as to the ways of "serving" others. Hence, he was given this task of serving the invited guests. OUR LORD SHRI KRISHNA WAS GIVEN THE TASK OF WASHING THE FEET OF THE INCOMING VISITORS AND GUESTS. This would enable our Lord Shri Krishna not to be seen as the best among everyone by Duryodhana. Why? Duryodhana never could understand the glory of this particular "service", and due to this, Duryodhana regarded our Lord as "ordinary". Yudhishtira, on the contrary, understood the glory of our Lord as the "best" — as He was devoted to the Brahmins. As the performance of this task (of washing the feet) will make the Brahmins happy, Yudhishtira knew that the Lord would like to have this "work" only, to be done by Him. Hence this "work" was allotted to our Lord!

During the "test" made by the sage Bhrighu, our Lord had shown this type of "humble servile" attitude and this "attitude and behaviour" of our Lord, proved Him, to be the "best" among all the celestial gods! Now onwards, everyone regarded and spoke about our Lord, in this way!

For “serving” food, queen Draupadi was assigned, as she had “nectarian” hands! i.e. whichever food item she touches, it would turn itself like the “nectar” (Amrut) itself! Karna was a generous person. Hence, he was made to look after the giving of charity and “gifts”. Here, in this verse, Yudhishtira is referred to as a “Mahaatma” (of a noble mind) due to the reason, that he would become pleased, at all times, with whatever gift or charity, Karna would deem it necessary to be given!

युयुधानो विकर्णश्च हार्दिक्यो विदुरादयः ।

बाह्लीकपुत्रा भूर्याद्या ये च संतर्दनादयः ॥६॥

VERSE 6 Meaning: “There were so many others like Sāthyaki, Vikarna, Hārdikya, Vidura, Bhoori the son of Bahlika and Santardana, who belonged to the same “Gotra” (lineage).”

श्रीसुबोधिनी-युयुधानादयः सर्व एव नानाकर्मसु वैषम्याभावार्थं नियुक्ताः। युयुधानः सात्यकिः यादवोऽप्यर्जुनशिष्यः। विकर्णादयोऽपि बान्धवाः। बाह्लीकः शंतनोर्भ्राता, तस्य पुत्राभूरिश्रवआदयः। संतर्दनादयश्च गोत्रजाः। सर्वेषां कथनं संभ्रमार्थम् ॥६॥

SRI SUBODHINI: With a view to avoid “conflicts”, all works were evenly distributed, differently by making each of the persons, as the “in charge”. Sāthyaki is referred to here as Yuyudhana, and he was a Yadava. Even then, he was the disciple of Arjuna. Vikarna and others were also relatives. Bahlika was the brother of Santanu. His son Bhoorisrava was there too. Santardana and others, who belonged to the same “Gotram” (lineage) were also present. “Everyone” — this word has been used to indicate, as all of them had great respect and honour for Yudhishtira.

निरूपिता महायज्ञे नानाकर्मसु ते तदा ।

प्रवर्तन्ते स्म राजेन्द्र राज्ञः प्रियचिकर्षवः ॥७॥

VERSE 7 Meaning: “Oh! emperor! All these persons got themselves engaged in their allotted tasks and duties, pertaining to this “great” Yagna, with a view to please king Yudhishtira.”

**श्रीसुबोधिनी—महायज्ञोऽयमिति आकारणप्रेषणद्रव्यसमानयनादि-
नानाकर्मसु नियुक्ताः सन्तः प्रवर्तन्ते स्म। राजसूयस्य परमधर्मत्वात्
तत्कर्तुर्मनःप्रीतिं सर्व एव कर्तुं प्रवृत्ताः। एवमारम्भे सर्वेषां बन्धूनां विनियोगलक्षणः
महान् संभ्रम् उक्तः ॥७॥**

अन्ते तु महानेव संभ्रमो जात इति वक्तुं मध्ये वैदिकं संक्षेपेणाह
ऋत्विक्सदस्येति।

SRI SUBODHINI: This “Raajasooya” Yagna is a “huge and big” Yagna — Hence, there were countless tasks like extending invitations, sending out people and materials, bringing in materials etc. Hence, all of these were allotted different tasks, and they all went about discharging their tasks, enthusiastically. This Yagna was a big “Dharmik” event, and these persons were eager to see that the king became happy and satisfied, through the successful performance of this “Yagna”! In this way, from the very beginning of the “Yagna”, everyone got fully involved and engaged themselves in discharging their allotted duties/tasks. This sort of enthusiastic involvement showed their “honour and respect” for Yudhishtira, and this was being seen, as fully manifested.

That, so much respect and honour were accorded to the king, in the end — with a view to say this, the “honour” due to the performance of the Vedic rituals and others, is described below.

ऋत्विक्सदस्यबहुवित्सु सुहृत्तमेषु स्विष्टेषु सूनृतसमर्हणदक्षिणाभिः।
चैद्ये च सात्वतपतेश्वरणं प्रविष्टे चक्रुस्ततस्त्ववभृथस्नपनं द्युनद्याम्॥८॥

VERSE 8 Meaning: “After “honouring” the priests (Ritwija), the members of the assembly, the wise Jñānis and Mahatmaas and his own “best” friends/well-wishers, through sweet words, worship and the giving of “Dakshina” (gifts), Sisupaala’s entry into the holy feet of our Lord took place. Afterwards, all of them took the “concluding” bath (after the sacrifice) in the Yamuna river.”

श्रीसुबोधिनी-ऋत्विजः सदस्या बहुविदश्च विहितदानेन संतर्पिताः।
सुहृत्तमास्तु लौकिकदानेन। स्विष्टाः इच्छापूर्णेन प्रीणिताः। सूनृतं वाचा
तर्पणम्। समर्हणं कायिकम्। दक्षिणा द्रव्यकृता। मानसं त्वेभिरेव ज्ञायते।
एवं मित्राणां संतोषं कृत्वा अमित्राणां च नाशव्याजेनेष्टं कृतवानित्याह चैद्ये
च सात्वतपतेश्वरणं प्रविष्ट इति। चक्रुस्ततस्त्ववभृथस्नपनमिति।
लौकिकोत्सवोऽवभृथे भवति। द्युनदी यमुनैव देवरूपित्वात्। इयमपि
सूर्यमण्डलादेव समागतेति, वैदिकविरोधाभावे गङ्गायां वा गताः।
अनेनालौकिकसामर्थं च द्योतितत् ॥८॥

तत्र मृदङ्गादिवाद्यानां वादनमाह मृदङ्गेति।

SRI SUBODHINI: The priests, those guests who had assembled there and the Mahatmaas, who were great Jñānis — all of them were honoured with gifts, as provided in the scriptures and made happy and fully satisfied. The king worshipped his best friends and well wishers, as though they were “celestial” beings (Deva) and were given the “worldly” gifts/charities. In this way, all their desires were fulfilled. Through sweet words, everyone present were made cheerful and happy. Through the body, all of them were duly worshipped. Through materials and money, all of them were given “Dakshina”

(gifts) and were made happy. Through the "mind" also, all of them were honoured in the way, described. Even through the destruction of the enemies, only benefits were earned! For this sake, the description of Sisupaala attaining the holy feet of our Lord, after his destruction is referred to. Afterwards, the king and others took their "sacrifice-concluding-bath" in the Yamuna river. This sort of "bath" is observed as a worldly "festival" (Utsav). The "Divine" river referred to here is the holy Yamuna river only, as this river has also emerged only from the sun god! Alternately, we can also presume, that they all went to take bath in the Ganga river, as this bath is not against the Vedic tenets. Both of these express the "supernatural" capacity of these two rivers.

There, the percussion and musical instruments, such as Mridanga and others began to be played. This is being explained, as per the following verse.

मृदङ्गशङ्खपणवधुन्धुर्यानकगोमुखाः ।

वादित्राणि विचित्राणि नेदुरावभृथोत्सवे ॥९॥

VERSE 9 Meaning: "In the festival celebrating the "concluding bath", several musical instruments such as Mridanga, conches, Panava, Dhundhuri, Aanaka, Gomukha and several other wonderful instruments were being played."

श्रीसुबोधिनी—लौकिकोत्कर्षार्थमेव वादित्राणां। सिद्धानामपि वर्णनम्

॥९॥

अवभृथनिमित्तमाश्रित्य लौकिके उत्सवे उत्सवकार्यं सर्वमेवाह नर्तक्यो ननुतुरिति।

SRI SUBODHINI: These instruments, are wonderful and well known; even then with a view to explain

the “worldly joy and bliss” reference has been made to these.

Utilizing this opportunity of taking the “concluding bath” (which is an important concluding “ritual” in a Yagna), a mirthful festival was celebrated, and the various events of joy, which took place are being described, through the next verse.

नर्तक्यो ननृतुर्हृष्टा गायका यूथशो जगुः ।

वीणावेणुतलोन्नादस्तेषां स दिवमस्पृशत ॥१०॥

VERSE 10 Meaning: “Very cheerful dancers were seen dancing! The good singers were singing in several groups! A resounding sound arose, due to the playing of Veena, flute and the rhythm keeping hand bells. This sound was seen, as though, it touched the sky!”

श्रीसुबोधिनी—हृष्टः उत्सवासक्ताः। यूथशः समूहशः। वीणा वेणवश्च तलस्तालः हस्ततलोन्नादो वा। दिवमस्पृशदिति लौकिकोक्तिः ॥१०॥

एवं निर्गमेन संभ्रममुक्त्वा सर्वेषा राज्ञां युधिष्ठिरेण सह निर्गमनप्रकार माह चित्रध्वजेति।

SRI SUBODHINI: As they were eagerly celebrating a mirthful festival, the dancing girls were looking very cheerful. Grouping themselves, singers were singing; Veena, flute and hand-bells were also played with great sound, and it looked as though, this “sound” touched the sky!

In this way, after describing the festivities, a description of the way king Yudhishtira came out of his palace is being done - as per the following verse.

चित्रध्वजपताकाग्रयैरिभेन्द्रस्यन्दनार्वाभिः ।

स्वलंकृतैर्भटैर्भूपा निर्ययू रुक्ममालिनः ॥११॥

VERSE 11 Meaning: "Accompanied by beautiful multicolored flags and festoons, fully decorated and dressed up elephants, chariots, horses and footmen, king Yudhishtira came out of the palace, wearing a golden garland."

श्रीसुबोधिनी-गरुडादिचिह्निता ध्वजाः, जयपत्राङ्किताः पताकाः, आश्चर्यहेतुत्वं चित्रत्वं ध्वजानां पताकानां च। अग्न्याः श्रेष्ठाः। इभेन्द्राः स्यन्दनानि च अर्वाणश्च अश्वाः। एते स्वलंकृता भटाश्च। चतुरङ्गाणां अलंकरणमुक्तम्। तैः सह भूपा निर्ययुः। रुक्मालंकरणसमूहयुक्ताः। रुक्मं सुवर्णम् ॥११॥

SRI SUBODHINI: The flags bore the sign of the Garuda bird. On the upper portion of the flags words indicating "victory" were inscribed. They were all multicolored and all the onlookers were astonished by seeing such flags and festoons! The ones, which were put up in the front portion were the "best" ones. Elephants, chariots, horses and footmen were all seen beautifully dressed and decorated. In this way the "four-fold part" of an emperor's army, were seen fully decorated. The king also was seen wearing several golden ornaments and he came out of the palace, along with all these.

यदुसृञ्जयकाम्बोजकुरुकेकयकोसलाः ।

कम्पयन्तो भुवं सैन्यैर्यजमानपुरःसराः ॥१२॥

VERSE 12 Meaning: "The kings and warriors of the Yadu, Srinjaya, Kāmbhoja, Kuru, Kaikaya and Kosala clans accompanied by their armies and leading them, came out, making the earth tremble, following king Yudhishtira, who is the "Yajamaan" (the performer of the sacrifice i.e. all these kings followed Yudhishtira)."

श्रीसुबोधिनी—यदुसृञ्जयादयः क्षत्रियावान्तरभेदाः तत्तुकुलाभिमानयुक्ता अपि सह निर्ययुरित्युत्कर्षः। स्वस्वसैन्यैर्भुवं कम्पयन्तः। यजमानो युधिष्ठिरः पुरःसरो येषाम् ॥१२॥

एवं केवललौकिकपराणां निर्गमनमुक्त्वा अलौकिकानामपि सह निर्गमनमाह सदस्येति।

SRI SUBODHINI: Warriors of the Yadu, Srinjaya were also “Kshatriyas” (of the warrior class, although of the sub-division). They were all proud of their own respective clans. Even then, they all followed Yudhishtira, and this made the greatness of Yudhishtira more glorious! They were literally making this earth “tremble”, through this “service” (marching). King Yudhishtira went in front of all these kings.

In this traditional way, all the other kings came out in a procession, following the king. Through the next verse, the coming out of the “supernatural” beings, along with Yudhishtira is being referred to.

सदस्यत्विग्निद्विजश्रेष्ठा ब्रह्मघोषेण भूयसा ।

देवर्षिपितृगन्धर्वास्तुष्टुवुः पुष्पवर्षिणः ॥१३॥

VERSE 13 Meaning: “Those persons who were members of the assembly, the priests, and noble Brahmins, making the resounding sound of their Vedic chanting, began to walk along with the king. The celestial deities, sages, the ancestors and the Gandharvas, also walked in the sky, along with the king, showering the rain of flowers, from the upper region and also singing his “praise”!”

श्रीसुबोधिनी—त्रिविधा अपि ब्राह्मणाः ब्रह्मघोषेण सह निर्गताः। भूयसेति वाद्यापेक्षया ब्रह्मघोषस्यैव निकटे जायमानत्वात् भूयस्त्वम्।

अलौकिकपङ्क्तौ देवानामप्यागमनमाह देवर्षीति। देवादय उपरि गच्छन्तः
पुष्पवृष्टिं स्तोत्रं च कृतवन्तः ॥१३॥

ततः कामकलाभिः गच्छतामुत्सवमाहस्वलंकृता इति।

SRI SUBODHINI: Three types of Brahmins viz. those who are members of the king's assembly, the priests and other noble Brahmins were seen chanting the Vedic Manthras, and they all came out along with the king. This Vedic chanting was so very glorious, that their resounding noise made the sounds made by the musical and percussion instruments unhearable, and due to this, only the Vedic chanting came to be heard clearly! In this "supernatural" procession, even the celestial deities participated, and it is described here, that these celestial deities, the sages and the ancestors and the Gandharvas accompanied the king through the "sky-path", sang his "praise" while showering the "rain" of flowers

Later, through the next verse, a description of others, who were known for their proficiency in the arts and science of "desire" (Kaama), and their participation in this festival is being done.

स्वलंकृता नरा नार्यो गन्धस्त्रग्भूशणाम्बरैः ।

विलिम्पन्तोऽभिषिञ्चन्तो विजह्रुर्विविधै रसैः ॥१४॥

VERSE 14 Meaning: "The citizens and ladies of this city, decorating and dressing themselves with sandal paste, garlands, ornaments and beautiful clothes and began to express their joy and mirth in so many ways, revelling themselves in this process."

श्रीसुबोधिनी-गन्धादिभिः स्वलंकृताः विविधै रसैर्विलिम्पन्तः
तैलगोरसादिभिर्हृष्टाः सन्तः कामकलाभिर्विजह्रुः। याभिः सहलीलोपयुज्यते
तास्ते च विजह्रुरिति विमर्शः ॥१४॥

साधारणीनां भेदेनाह तैलगोरसेति।

SRI SUBODHINI: Adorning themselves with fragrances and other perfumes, and having dressed up, the citizens began to enjoy themselves in many ways, through several pastimes and revelling! They all expressed their mirth and joy in so many ways, enjoying themselves. In this way, both the ladies and gents observed great and proper decorum and decency (i.e. only appropriate and acceptable ways of "revelling" took place). This is the correct conclusion after much thought.

The mirth and joy of the "prostitutes" is being mentioned separately — as per the following verse.

तैलगोरसगन्धोदहरिद्रासान्द्रकुङ्कुमैः ।

पुंभिर्लिप्ताः प्रलिम्पन्त्यो विजह्वारयोषितः॥१५॥

VERSE 15 Meaning: "Oil, curd, fragrant water, turmeric, thick paste of saffron - all these materials were used by men to be applied on these ladies (who were prostitutes) and these women in turn, applied the same, on these men! In this way, they were seen joyful!"

श्रीसुबोधिनी—इदमर्थं देहलीप्रदीपवत्। पुंभिर्विटैः प्रकर्षेण लिप्ताः स्वयमपि लिम्पन्त्यः वारयोषितः वेश्याः। वराणां समूहो वारं तस्य योषित इति। धर्ममध्येऽपि लौकिकभाषात्वात् तथावर्णनं न दोषः ॥१५॥

ततो राजपत्नीनां निर्गमनविहरणमाह गुप्ता नृभिरिति।

SRI SUBODHINI: The men who were used to visit prostitutes were seen entertaining them with these "anointing" materials and vice versa. The word used here viz. "Varayoshita" i.e. "ladies who belong to many men" (prostitutes). This "language" used in this verse is "worldly and traditional". There is no blemish in using

these words, as they are used, in the context of a great "Dharmik" action of this great "Yagnam".

Later, the "coming out" of the queens, and the "mirth" of this time, is being described as per the following verse.

गुप्ता नृभिर्निरगमन्नुपलब्धुमेतद्देव्यो-

यथा दिवि विमानवरैर्नृदेव्यः ।

ता मातुलेयसखिभिः परिषिच्यमानाः-

सव्रीडहासविकसद्वदना विरेजुः ॥१६॥

VERSE 16 Meaning: "Eager to see the festival, the celestial ladies, having seated in their sky-planes, came to see this service and in the same way, protected by warriors, the queens also came out of the palace. Drenched through the sprinkling of scented water through their uncle's sons and their companions, they were seen with laughter, due to merriment, coupled with bashfulness and this made them look brilliant!"

श्रीसुबोधिनी-शस्त्रपाणिभिः पदातिभिर्गुप्ताः। एतदवभृथाख्यं कर्म। देव्यः राजस्त्रियः नरयानैर्निर्गताः। नरयानानां तासां चोत्तमत्वं दृष्टान्तेनाह विमानवरैर्नृदेव्य इति। तासामपि लेपनादिलीलामाह ता मातुलेयसखिभिरिति। मातुलेयैः सखिभिश्च परिषिच्यमानाः। मातुलेया एव वा सखायः। मातुलेयस्य भगवतः सखीभिरित्यपव्याख्यानम्। सर्वराज्ञां स्त्रीणां प्रक्रान्तत्वात् मातुलेयपदं च तासामेव मातुलेयं गमयति। न भर्तुमातुलेयं ता देवरानुत सखीनित्यग्रे विरोधश्च। मातुलेयकन्यापरिणये ज्येष्ठस्य कनिष्ठा देवरा मातुलेयाश्च भवन्ति। मातुलेयपदं पैतृष्वस्त्रेयस्याप्युपलक्षणम्। देवरैः सह सखीनां परिहासविलासः लौकिकः सर्वदेशप्रसिद्धो न निषिद्धः। यथा राजभोग्याः पदार्थाः सर्वेषामुपयुज्यन्ते तथा स्त्रीणामपि बाह्या लीलाः सम्बन्धिनामपि युज्यन्ते। मातुलेयपदेन धर्म्यो विवाहो निराकृतः। धर्मविवाहवतीनां तु सुतरां पतिव्रतानां तु विलासा एव न भवन्ति। सुतरामन्यै सह। तस्मात्सुष्ठूक्तं मातुलेयैः सखिभिश्चेति। तथापि

संवृताइति सव्रीडहासविकसद्बद्धना इति पूर्वोक्ताभ्यो विशेषः। परिषेचनं तु जलमध्ये न तु मध्येमार्गं तत्रैव कमलानीव विरेजुः ॥१६॥

ता अपि, प्रतियोगिनां सेचनं चक्रुरित्याह ता देवरानिति।

SRI SUBODHINI: Protected by weapon bearing foot soldiers, the wives of kings, with a view to witness the festival in connection with this “concluding bath” came out of the palace, seated on their palanquins. An example is given here to describe their stature. Like the celestial ladies had come, in their sky-planes, to witness this festival, in the same way, these queens also came out seated on their palanquins. Their getting drenched through the sprinkling of scented water and substances is also being described. They were “drenched” due to the sprinkling of water by their “uncle’s sons” and through their own husbands.

Is this reference made to our Lord, as “uncles’s son” and that He and His companions “drenched” the ladies with fragrant water? Our Shri Mahāprabhuji says, that this is not the correct meaning, as the “queens” referred to here are the ones, who were the wives of the kings. By the use of the word “uncle’s sons” very easily, these will be understood as the uncle’s sons of the queens, and not the “uncle’s sons” of their husbands! This understanding will contradict the reference to their “brother-in-law” and “their husbands” (lovers) in the next verse. If this “wrong” meaning is given, then on the marriage of one’s daughter with the “uncle’s son”, the younger brother of elder brother’s wife becomes both “brother-in-law” and “uncle’s son”! Of course, the word “uncle’s son”, also can denote “aunt’s son”. It is usual for the lady companions to make innocent merriment with “brothers-in-law” (Devar). This is well known every-

where, and no one objects to this practice. Like the materials usually enjoyed by the "kings" can also be enjoyed by all others, in the same way, with these ladies, merriment and laughter can be done outside also. By using the word "uncle's son", it is indicated, that this "marriage" is not as per "Dharma" (i.e. as per established practices/rules). Those girls, who marry as per rules and Dharma, become very devoted and chaste to their husbands. Hence these chaste ladies will not be indulging in these "fun" activities with other men (except their husbands). Here reference has been made to the "uncle's son" and "their beloved" (i.e. loved ones), and these ladies having been protected by guards and also were exhibiting "smiles" with bashfulness, which made them also look with a very beautiful and pleasant face. In this way, these ladies are considered as better than the ladies referred to in the first instance. "Getting wet" happens, when one is in a pond or a river and not on the street! Like the beautiful blossoming of lotus flowers in water, these ladies were also seen as beautiful and brilliant, in this procession.

These ladies also sprinkled water on their brothers-in-law and their friends. This is being explained through the next verse.

ता देदरानुत सखीन्सिषिचुर्दतीभिः-

क्लिन्नाम्बरा विवृतगात्रकुचोरुमध्याः ।

औत्सुक्यमुक्तकबराश्च्यवमा न माल्याः-

क्षोभं दधुर्मलधियां मुचिरैर्विहारैः ॥१७॥

VERSE 17 Meaning: "These ladies were seen sprinkling water on their brothers-in-law and their husbands, through water-pistons and/or leather water-

holders! Through this, their dresses also got drenched, exposing all their bodies for every one to see clearly. Due to their enthusiasm, their "hair-do" had got disheveled and the flowers from their hair had fallen down. On seeing these ladies in this way, the other participants in this festival, felt full of "desire" and got affected."

श्रीसुबोधिनी—त एव मातुलपुत्रा देवराः। उतेति सखीनां भिन्नेत्वाय। दूतयः वंशचर्मकृताः। स्वयं च ताः क्लिन्नाम्बराः सूक्ष्मवस्त्रपरिधाना-
द्विवृतगात्राः। रसस्थानानामपि दर्शनार्थं विशेषतो निरूपणम्। कुचोरुमध्या
इति शृङ्गारस्थानत्वाय तासां तथा वर्णनम्, मध्यं नाभिस्थानम्। क्रीडौत्सुक्येन
मुक्तं कबरं यासाम्। अत एव च्यवमानमाल्याः। तासां दर्शनेन कन्दर्पाविर्भावो
भवतीति तेन प्रकारेण विशेषो वर्णितः। दोषजनकत्वं व्यवस्थया परिहरति
मलिधियामिति। अजितान्तःकरणानामेव तद्दर्शनेन क्षोभः। अनेन
कीर्तनश्रवणादावपि दोषः परिहृतः। रुचिरैरिति रसाभासव्यतिरिक्तैः ॥१७॥

ततो युधिष्ठिरस्य निर्गमनमाह स सम्राडिति।

SRI SUBODHINI: The "gents" referred to in this verse, were the "uncle's sons" and those "who were their husbands". The water pistons were made either of bamboo or of leather, and these were used to pour water on each other in mirth and joy, during this blissful procession! The ladies also got drenched fully; thus exposing their bosom, thighs and navel, which generate relish and Rasa in the minds of people. Due to intense involvement in this joyous pastime, their hair-do gave way and the flowers from their hair were strewn on the ground. Those who saw them, got "desire" in their minds, but very specific reference is made here, that only those persons, who had not conquered their "senses" got this sort of "desire" on seeing these innocent and joyful ladies! Their minds were not clean and pure, and hence this sort of reaction from their side! Most of others, whose

intellects were pure and clean, and had also conquered their senses did not get any sort of "desire" at all. Hence our Shri Mahāprabhuji says, emphatically, that there is "nothing sinful or blemishful in listening to or singing about this story of our Lord". He further emphasizes this incontrovertible fact that, in this verse, the word "Ruchiraihi" (delectable and delightful) has been used to indicate that this "pastime" was pure love and affection only. This was not due to the negative emotion of "desire" or attachment!

The coming out of the emperor Yushishtira from the palace is being told, through the next verse.

सम्राड्थमारूढः सदश्वं रुक्ममालिनम् ।

व्यरोचत स्वपत्नीभिः क्रियाभिः क्रतुराडिव ॥१८॥

VERSE 18 Meaning: "Emperor Yudhishtira, at that time, got up on a chariot, drawn by the "best" of horses, bedecked with golden garlands, accompanied by his wives! He now was shining with such a brilliance, that it looked as though the Lord of all sacrifices was being seen illuminated with all His Divine parts."

श्रीसुबोधिनी—साम्राज्यं कर्मणा तेनैव प्राप्तमिति रथविशेषणम्। सदश्वं रुक्ममालिनमिति। सत्पदेन दान्तत्वमपि गम्यते। सुवर्णालंकारोपेतम्। स्वपत्नीभिः असाधारणीभिः, पूर्ववैलण्यार्थमुक्तम्। तस्यालौकिकत्वमाह क्रियाभिः क्रतुराडिवेति। प्रकरणे प्राप्तं लौकिकत्वं परिह्रियते। क्रतुराडपि योगजदृष्ट्या दृश्यते। अभिव्यक्तिदशायां तु सर्वैरेव क्रियाभिर्निर्दिष्टाभिः ॥१८॥

SRI SUBODHINI: Yushishtira had attained the vast kingdom, through this "Yagna" (sacrifice) only. As he was the "emperor", he got on to a chariot, drawn by very beautiful horses and decorated with golden garlands on all the four sides, accompanied by his wives. He now looked extraordinarily illuminated due to this brilliance!

It is said in this verse, that he looked so much brilliant, that he resembled the "supernatural" Lord of the sacrifice, in a procession along with his "active" Divine parts! One can get the "Darsan" of the Lord of sacrifices, only through the process of "Yoga", after attaining the "Divine vision". Ordinarily, one is able to see the actions of only the priests, who perform the sacrifices. But here, the "extraordinary supernatural" vision is emphasized.

पत्नीसंयाजावभृथ्यैश्चरित्वा ते तमृत्विजः।

आचान्तं स्नापयांचक्रुर्गङ्गायां सह कृष्णया ॥१९॥

VERSE 19 Meaning: "After performing the "Patni Yaga" and the "concluding bath", and all the rituals related to them, and after performing the concluding "Aachamam" (purifying oneself with water along with the chanting of the holy names of our Lord), Yudhishtira, along with his principal wife Draupadi, were given the "ritual" bath in the holy river Ganga."

श्रीसुबोधिनी—ऋत्विजां वा यागा नानाशाखासु प्रकारभेदेन भवन्तीति पत्नीसंयाजान्ताः संस्थाः साम्प्रतं प्रचरन्ति। स (ह) स्नान्ता वा, तस्मिन् पक्षे स्वतन्त्रतया पत्नीसंयाजाः पृथगेव क्रियन्ते जाघन्यादिद्रव्यैः। आवभृथ्याश्च इष्टयः आवभृथ्यैः कर्मभिः। चरित्वा चरणं कृतिः। ततस्ते एव ऋत्विजः आचान्तं कर्मसमान्त्यनन्तरं स्नापयांचक्रुः अभिषेकविधिना। अभिषेको मुख्ययैवेति सह कृष्णयेत्युक्तं 'मुख्याभिषेक्त्री' इति वाक्यात्। गङ्गयामिति अप्सवगाह्याभिषेकः ॥१९॥

SRI SUBODHINI: Yagnas or sacrifices are performed as per the traditions of the different "branches" of the Vedas, and as per their stipulations. There is one system, which ends the sacrifice with the "Patni Yaga" (in this way, there are 1000 types and kinds of

performing sacrifices). As per this tradition, with the materials procured for this Yagna, this sacrifice is conducted, in an independent way (i.e. on it's own). In this sacrifice, after taking the "concluding" bath, and after Yudhishtira completed the ritual of "Aachamam" as guided by the priests, the emperor was given the "ritualistic" bath by the priests. In this, high importance is given to the queens, as the king cannot be given this "ritualistic anointing bath", without the queen. That is why, the name of the principal queen viz. Draupadi (KRISHNAYAASAHA) has been used here. They were made to take this bath in the Ganga river by actually fully dipping themselves in it.

देवदुन्दुभयो नेदुर्नरदुन्दुभिभिः समम् ।

मुमुचुः पुष्पवर्षाणि देवर्षिपितृमानवाः ॥२०॥

VERSE 20 Meaning: "The "Nagada" instruments were played by musicians along with the "celestial" Nagada instruments also! The celestial deities, the sages and the ancestors and those assembled there, began to shower flowers on the king."

श्रीसुबोधिनी—तस्य यागकृतिः सर्वसंमता जातेति ज्ञापयितुं देवदुन्दुभीनां वादनम्। नरदुन्दुभयः लौकिकाः। अभिलषितसमये नरदुन्दुभिवादनं तदैव देवदुन्दुभीनामपीति देवा इच्छानुसारिणो जाता इति ज्ञापयितुं सहभावो निरूपितः। देवत्वसंपादककर्मापेक्षयापि राजसूयो महानिति ज्ञापयितुं मुमुचुः पुष्पवर्षाणीत्याह ॥२०॥

SRI SUBODHINI: Everyone gave approval for the full and due completion of this "beautiful" sacrifice. With a view to make us realize this "approval", it is said, that, at this time, along with the "human" Nagada instrument played by the persons living on this earth; (this was played by adepts in the playing of this instrument

at the appropriate time!) The celestials also played their instruments. Through this even the “celestial” (Deva) persons expressed their desire to approve and admire this “Yagna”. That is why, there is a clear reference here, that, both the “celestials” and the “humans” played the Nagada instrument together. Getting the “approval” of the “celestials” also, indicates the glory and greatness of this “Yagnam”, and for this sake it is said, that all the “celestials” now began to shower the rain of flowers from the sky!

सस्नुस्तत्र ततः वर्णाश्रमयुता जनाः ।

महापातक्यपि यतः सद्यो मुच्येत किल्बिषात् ॥२१॥

VERSE 21 Meaning: “Thereafter, persons of all castes and stages of life, took the bath in the holy river, through which, even a great sinner, gets rid of his sins very quickly.”

श्रीसुबोधिनी—ततो राजसन्निधौ सर्व एव सस्नुः। पतितपाखण्डानां तत्र प्रवेशाभावाय वर्णाश्रमयुता जना इत्युक्तम्। माहात्म्यमाह महापातक्यपीति। सद्यः स्नानानन्तरमेव अकस्मात्समागतः अभ्यनुज्ञया स्नाति चेत् ॥२१॥

ततो राज्ञः लौकिकोत्कर्षार्थमलंकरणमाह अथेति।

SRI SUBODHINI: Afterwards, everyone else took bath, being situated near to Yudhishtira. it is written in this verse, that all persons, who observed the traditional rules of “caste and stages in life” took this bath. The purport of telling like this, is that, during this great sacrifice “unrighteous” and “atheistic” (“Adharmi” and “Pākhandi”) persons did not participate at all. The glory and greatness of taking this bath, after the conclusion of the Yagna is being described now. A great sinner gets his sins destroyed forthwith, after taking this bath, even though, he might have come accidentally there, and

would have taken this bath, after getting permission for the same!

Later, with a view to show the traditional (worldly) glory of the king, the “decoration and dressing” up of the king is being described through the next verse.

अथ राजाऽहते क्षौमे परिधाय स्वलंकृतः ।

ऋत्विक्सदस्यब्रह्मादीनानर्चाभरणाम्बरैः ॥२२॥

VERSE 22 Meaning: “Later the king put on two new clothes, bedecked himself with other “best” materials/ ingredients. Afterwards he honoured all the priests, the members of the assembly, the Brahmins and all others, with ornaments and clothes.”

श्रीसुबोधिनी—एतावत्कालं त्वनलंकृतः नियमे न्यस्तभूषणत्वात्। अहते नूतने। क्षौमे ‘सौम्यं वै क्षौमम्’ इति सोमेन वरदत्ते इव परिधाय स्वलंकृतो जातः। ततोऽन्यानपि ऋत्विगादीन् स्वमानवेषान् कृतवान् ॥२२॥

SRI SUBODHINI: From the time, the king took the “vow” (Deeksha) to perform this “Yagna”, till the time of the “concluding bath” for this sacrifice, he had given up his usual royal clothes and ornaments, as provided in the scriptures. He was thus without, up to now, any decorative embellishments or ornaments. Now that the “Yagnam” was successfully completed, the king wore two silken clothes, and also accepted wearing of decorative ornaments. Silken clothes are considered as beautiful and pleasant, and these clothes are considered as “gifts” from the moon! This was the reason that silken clothes were worn. Later the king also arranged to honour the priests, members of his assembly and others, by giving all of them identical clothes and ornaments. They also, in this way, got themselves dressed and decorated.

बन्धुजातिनृपान्मित्रसुहृदोऽन्यांश्च सर्वशः ।

अभीक्षणं पूजयामास नारायणपरो नृपः ॥२३॥

VERSE 23 Meaning: "The king, who was very devoted to our Lord Shri Krishna, worshipped, in every way, again and again, his relatives, friends, kings, loved ones and all others too!"

श्रीसुबोधिनी—यथायोग्यं बन्धुजातिनृपान् मित्रान् सुहृदयश्च अन्यांश्च समागतान् सर्वप्रकारेण पूजयामास कालो न नियामकः किंतु पुरुषा एवेति ज्ञापयितुमभीक्ष्णमित्युक्तम्। पूजयामासेति विधिरुक्तः न तु लौकिकम्। अनेनास्मिन् प्रकरणे राज्ञः केवलस्य वैदिकी चेष्टा, अन्येषां तु लौकिक्येवेति। ननु विहिताः परिच्छिन्ना एव भवन्ति यागाङ्गभूताः किमिति सर्वानेव पूजयामासेत्याकाङ्क्षायामाह नारायणपर इति। तस्य भगवत्पूजायामेव तात्पर्यं तेन तदात्मकाः सर्वे इति श्रद्धया सर्वपूजनम्। नृपत्वात्समृद्धिः ॥२३॥

राजपूजितानां सर्वेषां शोभामाह सर्वे जना इति।

SRI SUBODHINI: Those relatives, friends, kings, loved ones and all others, who had come to visit and participate in this sacrifice, were worshipped and honoured in every way. In this "worship", the factor of "time" (Kaala) was not in "control", as the "worshipper" viz. the king was in full "control"! (NIYAAMAK). Thus the king, without regard to "time" worshipped, again and again, as per the rules of the scriptures (i.e. not as per the "worldly" practices). In this way, all the rituals and worship were done, as per the provisions of the scriptures. May be all others may undertake to do this in a different worldly way! But Yudhishtira observed the scriptural rules scrupulously.

In the performance of a "Yagnam", the specified stipulations, which are "parts" of this Yagna are usually a "few" only. Why then the king was able to worship

everyone? Answering this, it is said, that the king was very devoted to our Lord Sri Narayana (Shri Krishna) - NARAYANAPARA - and his desire was only to do the worship of our Lord. But as he was devoted to our Lord, in a sincere, intense way, he had got the vision that "EVERYONE PRESENT THERE WAS ONLY A FORM OF OUR LORD ONLY!" Due to this, Yudhishtira performed the worship of everyone with great devotion and sincerity. Being the king, there was never any shortage of materials to do this worship.

Through the next verse, the "brilliance" of those, who were worshipped by the king, is being described.

सर्वे जनाः सुररुचो मणिकुण्डलस्त्रगुष्णीषक-

ञ्चुकदकूलमहार्घ्यहाराः ।

नार्यश्च कुण्डलयुगालकवृन्दपुष्टवक्त्रश्रियः-

कनकमेखलया विरेजुः ॥२४॥

VERSE 24 Meaning: "All the persons who were worshipped by the king, were now looking "brilliant", and like the celestial beings, with earrings studded with precious stones, garlands, headgears, silken clothes and priceless necklaces! The ladies also were seen with brilliant faces wearing resplendent earrings, decorations and beautiful golden girdles."

श्रीसुबोधिनी-अन्तर्बहिश्च दोषा निवृत्ताः। इच्छापूर्णादाभरणैश्च कान्त्या सुररुचो जाताः। तत्र हेतुभूतं विशेषणं मणिकुण्डलेति। मणियुक्ते कुण्डले स्त्रजः उष्णीषं कञ्चुकं दुकूलं मध्यबन्धनं महार्घ्यश्च हारो येषाम्। नार्यश्च तथालंकृताः। चकारेण तद्धर्मोक्तिः। विशेषमाह कुण्डलयुगेनालकवृन्देन च पुष्टा वक्त्रश्रीर्यासाम्। सुतरां कनकमेखलया विरेजुः। एतदन्ता लौकिकी शोभा ॥२४॥

अथ भिन्नप्रक्रमेण समागतानां निर्गमनमाह अथत्विज इति।

SRI SUBODHINI: In this way, on the completion of all the rituals of the sacrifice, the “blemish” of both inside and outside were removed. As their desire was satisfied, they now looked like the celestial beings, brilliant with resplendent ornaments. This “brilliance” was due to their wearing garlands and earrings, studded with precious stones, headgears, arm-bands, silken clothes and priceless necklaces.

In the same way, the ladies also beautified with cute earrings and hair-dos, which were dancing hither and thither (as per their movements). All this made the brilliance of their face shine immensely. They were also seen wearing the girdles of gold, and this made them look very brilliant. Upto now, the “worldly and traditional” brilliance has been described.

Now, the “farewell” given to the members of the assembly, is being spoken of, through the next verse.

अथत्विजो महाशालाः सदस्या ब्रह्मवादिनः ।

ब्रह्मक्षत्रियविट्शूद्रा राजानो ये समागताः ॥२५॥

VERSE 25 Meaning: “Oh king! Later, the priests who were well-versed in the Vedas and the members of the assembly, who had the knowledge of “Brahman” (the ultimate truth), the Brahmins, the members of the warrior class, the business people, the Sudras and the kings, who had all come (to witness this Yagna).....”

श्रीसुबोधिनी—अग्रे वक्ष्यमानभङ्गः प्रत्यापत्तिपर्यन्तं मध्ये केनाप्यंशेन न्यूनतायां तेनैव दुष्टानां संतोष इति न मात्सर्यं पुष्टं भवेदिति प्रत्यापत्तिपर्यन्तं वर्णना। महाशालाः श्रोत्रियाः। तेषामेवात्विज्यम्। सदस्यास्तु ब्रह्मवादिनः। त एव सर्वज्ञाः। एवमुभये अपेक्षितधर्मयुक्ताः। अन्ये विप्रादयः। तेषामागमनमेव

प्रयोजकं तदाह ये समागता इति ॥२५॥

तदा देवादीनामपि ।

SRI SUBODHINI: Later the “humiliation” of Duryodhana has to be told (i.e. the destruction of his “pride”). That is why, the description is done till the “return journey of everyone”. The reason is, that if during the “sacrifice”, if any deficiency takes place, then the “wicked” persons will become “happy”, and if this does not occur (i.e. the happiness for the wicked persons), then “enmity and hatred” will not become “strong”! That is why, their “return” journey is described. All the priests were well versed in the Vedas. The members of the assembly were “omniscient” as they had the knowledge of “Brahman” (the highest truth). The other Brahmins, who had come were there, due to they being required for the conduct of the Yagna, and they had come, on being invited.

In the same way, through the next verse, the “departure” of the celestial beings, who had come, is being described.

देवर्षिपितृभूतानि लोकपालाः सहानुगाः ।

पूजितास्तमनुज्ञाप्य स्वधामानि ययुर्नृप ॥२६॥

VERSE 26 Meaning: “The celestials, the sages, the ancestors, the “protectors” of this world, accompanied by their servants and others, having been honoured and worshipped by the king, went to their respective abodes, after getting due approval from the king.”

श्रीसुबोधिनी—ते सर्वे पूजिताः सन्तः मुदा स्वधामानि ययुः । नृपेति संबोधनं समाप्तौ संतोषाय ॥२६॥

तेषां मानसं कायिकं चोक्त्वा वाचनिकमाह हरिदासस्येति ।

SRI SUBODHINI: All these (i.e. those who have been described in these two verses viz. 25 and 26) with a loving heart, satisfied with the worship given to them, went back to their respective abode. "Oh king!" — this addressal has been used by Sri Sukadeva to express his satisfaction on the happy ending of this Yagna.

After describing the honour and worship accorded through the "mind" and the "body", now, through the next verse, the worship and honour accorded through the "words" are being described.

हरिदासस्य राजर्षे राजसूयमहोदयम् ।

नैवातृप्यन्प्रशंसन्तः पिबन्मर्त्योऽमृतं यथा ॥२७॥

VERSE 27 Meaning: "Like a person on drinking "nectar" does not become satiated, in the same way, all these persons did not become satisfied through the special praise showered by them for this Raajasooya performed by the sage-king Yushishtira, who was a glorious "Haridaasa" (servant of Lord Sri Hari)."

श्रीसुबोधिनी—राजर्षेः स्वधर्मनिरतस्य हरिदासस्य च प्रमाणप्रमेयबल-पुष्टस्य। तत्रापि राजसूयस्य तत्रापि महोदयम्, अत एव प्रशंसन्तः स्वयमेव नैवातृप्यन्। अन्येच्छया वर्णनायां तदिच्छापूर्तौ निवृत्तिरपि भवेत्। इदं तु स्वार्थमेवेति निरन्तरं प्रशंसा। प्रतिक्षणं तु रुच्याधिक्याय दृष्टान्तमाह मर्त्यो मरणधर्मा, अमृतं स्वादिष्टं मरणनिवर्तकं चेति। अनुभवपर्यवसानाभ्यामुत्कृष्टात्र निवर्तते। अत्रापि तदासक्त्या वर्णनायां 'यो यच्छ्रद्धः' इति न्यायेन राजतुल्यत्वसंपादकत्वादनिवृत्तिर्युक्तेत्यर्थः ॥२७॥

लौकिकं बन्धुषु विशेषतो वक्तव्यमिति साधारणतुल्यत्वे न शोभेति साधारणेषु गतेषु बन्धून् स्थापयामासेत्याह तत इति।

SRI SUBODHINI: The king Yudhishtira was devoted to his royal duties. Hence he was supported

and strengthened with our Lord's power of being the "proof or evidence" (Pramaana). This made him a "sage-king" (Raajarshi). He was a devotee-servant of our Lord Shri Krishna, and hence attached to the path of Bhakthi (devotion). That is why, in this verse, Yudhishtira is hailed as a "Haridaasa" (servant of Lord Sri Hari). Through this "devotion" to our Lord Shri Krishna, he was blessed by our Lord's strength and power of being "a beloved" (Prameya) i.e. our Lord loved him intensely. Despite this, he performed this "big sacrifice" of Raajasooya, which made him greater, and he rose high in the estimation of everyone! Everyone "praised" him now and did not become "satisfied" with any amount of "praise" done by them! If one were to "praise" as per the desire of another, then this "praise" is stopped or ended, on the other person getting "satisfied". Here, all these persons were doing their "praise" to satisfy their own "mental" wish, desire and satisfaction. Hence, they were all doing this "praise" continuously, and were not satisfied at all! Whenever they "praised", then they were getting the joy and bliss, as if it is new! Everytime! — that too every second! They got now, a new and pleasant "taste" to do the king's "praise," through this bliss and joy. An example is given here. Like a person, imbibes the sweet "nectar", which destroys "death", and is never satisfied fully with it's consumption, and he does not leave this at all, and cannot give it up also after "drinking it" — as this nectar has saved him from the thralldom of "death", in the same way, due to their deep attachment to the "praise", they continuously engaged themselves in "praising" the king's glory. As it is said in the Gita by our Lord that, "He becomes that, as per his interest and devotion" — as per this "evidence", they were under

the impression that, they too, will be like the king, through this continuous “praising” of the king! Hence, it is indeed appropriate, that they did not give up the “praising” of the king!

It is necessary, that one should conduct oneself with more special care and love with one's relatives and not treat them like all others in an ordinary way. Hence all the “ordinary persons” were given farewell, and the relatives were asked to stay back — as per the next verse.

ततो युधिष्ठिरो राजा सुहृत्यसंबन्धिबान्धवान् ।

प्रेम्णा निवासयामास कृष्णं च त्यागकातरः ॥२८॥

VERSE 28 Meaning: “King Yudhishtira being very unhappy at the prospect of his relatives going away, now stopped his friends, relatives and loved ones and primarily our Lord Shri Krishna from going away and made them all stay with him, with intense love and respect.”

श्रीसुबोधिनी—भगवदिच्छैवैषा यतोऽनर्थोऽग्रे भविष्यतीति। सुहृदो मित्राणि। संबन्धिनो विवाह्याः। बान्धवा गोत्रिणः। प्रेम्णेति यागसमये बान्धवाः परिचर्यायामेव व्यापृताः न सुखेन भोगं प्राप्तवन्तः। अतः संमर्दे निवृत्ते सहभोगेच्छया स्नेहेन तेषां स्थापनमित्यर्थः। कृष्णं चेति विशेषार्थमुक्तम्। बहुकालं स्थापनं सूचयति त्यागकातर इति ॥२८॥

सर्वे बान्धवा अविशेषात्तत्र स्थिताः, कार्यान्तरमप्यस्तीति कदाचिद-स्थितिमाशङ्क्याह भगवानेवेति।

SRI SUBODHINI: Later there is going to be a big “mishap”, as this was willed by our Lord! The “relatives” are those in whose family the “girls” of the family are given in marriage or taken. Other relatives are those, who belong to the same “Gotram” (lineage). Yudhishtira made them all stay at his place. The word through “love”

(Premna) has been used, with a special purport. During the Yagna all these "relatives" were engaged in performing the various tasks, in connection with the Yagna. Due to this, they did not even eat their meals at peace, and there was no "rest" taken by them, either! Now that, everything had become quiet, the king lovingly sat with them for a meal and participated in other activities, which can be done together. Hence, with great "love", he prevented them from returning to their homes. Here, in this verse, all "others" and our Lord Shri Krishna have been referred to individually and separately, and there is a "special" purpose for this. By giving "farewell", the king experienced "sorrow" — through these words, we can also understand that the king had "kept" our Lord Shri Krishna for a long time, in his house!

Many relatives stayed there, although there was no "special" tasks to be attended to. But our Lord had a lot of other works to do. Was it like this or otherwise? This doubt is removed through the next verse.

भगवानेव तत्राङ्ग न्यवात्सीत्तत्प्रियंकरः ।

प्रस्थाप्य यदुवीरांश्च साम्बादींश्च कुशस्थलीम् ॥२९॥

VERSE 29 Meaning: "Oh king! Our Lord Shri Krishna sent back the Yadavas along with Saamba and others to Dwaraka. He, being the loving benefactor of Yudhishtira, stayed back there only."

श्रीसुबोधिनी—अङ्गेत्यप्रतारेण तत्रैवावात्सीदिति। एवकारेण सभार्यस्य वसतिर्निरूपिता। कार्यान्तरार्थं स्वप्रतिनिधितया अन्यान् प्रस्थापितवानित्याह प्रस्थाप्येति। भगवति विद्यमाने रक्षा विलासश्च द्वारकायां भवेत् तत्रैकेन द्वयं न सिद्ध्यतीति रक्षार्थं यदुवीरान् विलासार्थं साम्बादींश्च प्रस्थापितवान्। तच्च स्वभावतः सभयं स्थानमाह कुशस्थलीमिति। कुशो दैत्य इति तस्यां भूमौ दैत्योपद्रवसंभवः ॥२९॥

यागपूर्वं मध्ये अन्ते च यावदभीप्सितं तावद्राजो जातमिति राजकृत्यमुपसंहरति इत्थं राजेति।

SRI SUBODHINI: By calling the king, “Oh king!” Sri Sukadeva has indicated to king Parikshit, that he was not “cheating” the king i.e. “I am only telling you whatever is the truth”. By telling the king, that the Lord “stayed there only”, Sri Sukadeva alluded, that our Lord did not stay there alone, but He stayed there along with His wives. He had sent away, as His representatives, all the others to Dwaraka, for fulfilling other tasks. With a view to provide security and brilliance for Dwaraka, our Lord had sent the Yadava warriors and Saamba respectively. What was the danger in Dwaraka?; which prompted our Lord to send back all the Yadava warriors? There was a demon by the name of Kusa there, who was always troubling the city and hence, security was necessary to ward off his predatory attacks.

The king had secured the “benefits”, which he had desired before the start of this “sacrifice”, in the middle and after the completion of the same. Hence, through the next verse, this topic is ended (i.e. the king’s purpose).

इत्थं राजा धर्मसुतो मनोरथमहार्णवम् ।

सुदुस्तरं समुत्तीर्य कृष्णोनासीदगजज्वरः ॥३०॥

VERSE 30 Meaning: “In this way, the king Yudhishtira, with the support and grace of our Lord Shri Krishna, became “anxiety and worry free”, after crossing the really “uncrossable” huge ocean of the desires of his mind.”

श्रीसुबोधिनी—राजेति स्वधर्मवत्त्वम्। धर्मसुत इति बीजशुद्धिः। मनोरथ एव महार्णवः महत्त्वात् प्रतिबन्धकनक्रसद्भावाच्च। अत एव सुदुस्तरमन्यैः

स्वस्यापि परं कृष्णेन समुत्तीर्य गतमानसञ्चर आसीत्। यथा वैष्णवधर्मैः,
ज्वरादिकं समुद्रे निक्षिप्य उत्तीर्णो विज्वरो भवतीत्यर्थः ॥३०॥

अतः परं भूभारहरणाख्यं भगवच्चरित्रं वक्तुं दुर्योधनमानभङ्गमाह एकदेति।

SRI SUBODHINI: By calling Yudhishtira as “king” (Raaja), the emphasis is done, that king Yudhishtira always protected and observed his “Dharma” or duties properly and fully. As he was the son of “Dharmaraaja” (Lord Yama – Lord of death), he was not “pure” in his “origin” (seed-form). His “desire” is told to be the huge “ocean”. The “huge ocean” is given as the example to indicate, that just like in the ocean, there are dangerous animals like huge whales, Yudhishtira found himself in the midst of several “obstructions” (like king Jarasandha) for the fulfillment of his “desire” for performing this Raajasoooya Yagnam. Hence, it was very difficult for him to solve all these problems, through his own capacity or of his brothers also. BUT WITH THE GRACE AND SUPPORT OF OUR LORD SHRI KRISHNA, HE WAS ABLE TO DESTROY THESE OBSTRUCTIONS AND ATTAIN THE FULFILLMENT OF HIS DESIRES! He now became happy and cheerful, without any anxiety or worry! Our Shri Mahāprabhuji gives here a beautiful example by himself. He says that like a person, by following the “Dharma” of a true “Vaishnava” (devotion to Lord Sri Narayana, Shri Krishna) throws and discards his “anxiety and worry” into the “ocean”, and becomes without anxiety and worry, in the same way YUDHISHTIRA ALSO BECAME WITHOUT ANY WORRY, BY TAKING REFUGE IN OUR LORD SHRI KRISHNA!

After this, with a view to describe the further story of our Lord, who had manifested himself, with a view

to mitigate the “burden” of this earth, through the next verse, the “humiliation of the pride of Duryodhana” is being told.

एकदान्तःपुरे तस्य वीक्ष्य दुर्योधनः श्रियम् ।

अतप्यद्राजसूयस्य महित्वं चाच्युतात्मनः ॥३१॥

VERSE 31 Meaning: “One day, Duryodhana, after seeing the plenty and prosperity of the inner quarters of Yudhishtira, whose mind was fully devoted to our Lord Shri Krishna, and the glory and greatness of the fulfilled Raajasoooya sacrifice, began to feel miserable and unhappy.”

श्रीसुबोधिनी—दुर्योधनादिष्वपि भीष्मादयो ज्येष्ठा गृहे गताः। यैर्यागे कर्माणि कृतानि त एव स्थिताः। पूर्वं यागावेशात् न मात्सर्योत्पत्तिः। पश्चात्तु सहजदोषाविर्भावात् मात्सर्यं जातमित्याह तस्यान्तःपुरे श्रियं स्त्रीरूपां धनरूपां च दृष्ट्वा वैदिकोत्कर्षं राजसूयं च दृष्ट्वा अच्युतात्मन इति भक्त्यतिशयं च दृष्ट्वा मार्गत्रयसंपत्तौ स्वस्यापि युधिष्ठिरतुल्यत्वं मन्यमानः त्रितयमध्ये एकस्याप्यभावादतप्यत् ॥३१॥

तत्र धनकृतां श्रियं वर्णयति यस्मिन्निति।

SRI SUBODHINI: The scion and great elders of the Kauravas viz. Bheeshma and others had returned to their places. Those, who had performed some “duties” during the sacrifice only had remained back. Duryodhana was deeply engaged in the task allotted to him (treasurer) during the Yagna, and also due to the “ingress” of the holy nature of this huge Yagnam, he did not feel any hatred or jealousy at the time of this Yagna itself! After the end, he got into his natural wicked and bad traits, and felt envious at the prosperity and success of Yudhishtira! Why did this happen? It was due to his seeing the wealth and the wives of the king in his palace,

and also the all-round plenty and prosperity. He saw also the scriptural glory, (Vedic) arising out of this Yagnam. He was not able to tolerate this in his heart, and this made him unhappy. He was also very unhappy at Yudhishtira's unique devotion to Shri Krishna and his attachment to our Lord in his mind. Why did this happen? It was due to Duryodhana thinking himself to be "equal" to Yudhishtira. But due to the above three types of "wealth", he became very unhappy and sorrowful, as he did not have even one of the above three!

Whatever "wealth" Duryodhana saw there is being described through the next verse.

यस्मिन्नरेन्द्रदितिजेन्द्रसुरेन्द्रलक्ष्मीर्नाना-

विभान्ति किल विश्वसृजोपक्लृप्ताः ।

ताभिः पतिं द्रुपदराजसुतोपतस्थे-

यस्यां विषक्तहृदयः कुरुराडतप्यत् ॥३२॥

VERSE 32 Meaning: "In the royal palace of Yudhishtira, there were several types of "wealth", which were adding to the brilliance, and which were gained through the grace of our Lord (i.e. made by Him) and these were looking better than those of the kings, the demons and also of the best of the celestial beings. Draupadi served her husbands with this plenty and prosperity. On seeing this, Duryodhana's mind which was also attached to Draupadi, began to get affected and envious!"

श्रीसुबोधिनी-नरेन्द्रा मनुष्यराजानः तेषां संपत्तिर्मानुषी। दितिजेन्द्रा दैत्यश्रेष्ठाः तेषां संपत्तिरासुरी मायाप्रचुरा। सुरेन्द्रा देवश्रेष्ठाः तेषां संपत्तिरलौकिकी विचित्रा। ताः सर्वा अपि नानाविधाः ताः सर्वा एव राज्ञोन्तःपुरे विभान्ति।

किलेति प्रमाणम्। ननु प्रतिनियताः कथं मनुष्ये सर्वा जाता इत्याशङ्क्याह विश्वसृजोपक्लृप्ता इति भगवता नूतना रचिताः। तेन तत्तदपेक्षयाप्युत्कर्ष उक्तः। ताभिः समृद्धिभिः सह स्वपतिं द्रुपदराजसुता उपतस्थे। ततः किमत आह यस्यां विषक्तहृदय इति। सर्वोत्कर्षोयमर्थः यथा कथंचित् प्राप्तः यथा पञ्चभिर्भूज्यते तथास्माभिरपि भोक्तव्यं इति तस्येच्छा, अतस्तस्यां विषक्तहृदयः कुरुराट् तदतिशयसर्वविषययुक्तः अतप्यत् परमं कामसन्तापं प्राप्तवान् ॥३२॥

एवमाद्यन्तौ दोषौ वर्णितौ, मोहं वर्णयितुं भगवत्संबन्धिलीला तत्र वर्णयति यस्मिन्निति।

SRI SUBODHINI: The "wealth" of the kings is termed as the "human wealth". The wealth of the demons is demoniac and Māyik" (will create "illusion"). The "Daivik" (Divine) celestial wealth is always "supernatural and wonderful". All these type of "wealth" were now adding to the brilliance of Yudhishtira's palace. The word "Kila" (yes indeed) used in this verse, indicates, that it is true indeed, that all these types of "wealth" were present there! How did all these types of wealth come to be seen with a "human" king Yudhishtira? Answering this, it is said that, whatever WEALTH WAS SEEN BY DURYODHANA WAS MADE BY OUR LORD SRI KRISHNA, BY HIMSELF! These various types of "wealth" was looking much better than the "best" of the kings, the demons and even of the celestial beings!

Draupadi, the daughter of king Drupada, served her husbands with this wealth. Why is this referred to? Answering this, it is said, that, the type of brilliance exhibited by the kind of wealth and the service rendered by Draupadi to her husbands, made Duryodhana get infatuated with Draupadi, and he thought in his mind that

he should also have the same enjoyment, which the Pandavas had, through the service rendered by Draupadi! He thought, "I am also a king of the "Kurus". I have also the best of materials and wealth". In this way, jealous and infatuated, Duryodhana became very unhappy!

Thus, after describing the two "blemish" of Duryodhana, which have both a "beginning and end", now, through the next verse, with a view to describe his "infatuation", the Leela pertaining to our Lord, is being described.

यस्मिंस्तदा मधुपतेर्महिषीसहस्रं-

श्रोणीभरेण शनकैः क्वणदङ्घ्रिशोभम् ।

मध्ये सुचारुकुचकुङ्कुमशोणहारं-

श्रीमन्मुखं चपलकुण्डलकुन्तलाढ्यम् ॥३३॥

VERSE 33 Meaning: "At that time, Duryodhana saw the thousands of wives of our Lord Shri Krishna, who were walking slowly, with their anklets being seen as very brilliant, with reddened garlands caused by the saffron paste applied to their bosoms, with most beautiful faces, dangling earrings and with very attractive hair-do. On seeing them, Duryodhana became very unhappy!"

श्रीसुबोधिनी—तदा तद्दर्शनसमये मधुपतेर्भगवतः व्यामोहकस्य कोटि-कन्दर्परूपस्य महिषीसहस्रं वीक्ष्य इति पूर्वणैव संबन्धः। भगवतोऽपि कामपूरकत्वेन बाहुल्याच्च मोहकत्वं निरूपितम्। मोहककरणमिव विशेषणमाह श्रोणीभरेणेति। नितम्बभारेण शनकैः क्वणन्तावङ्घ्री नूपुरादिभिः शोभा यस्य, नूपुरदर्शनं तच्छब्दो वा व्यामोहक इत्यर्थः। मध्ये सुचारु यत् कुचकुङ्कुमं अनेन प्रकारविशेषेण समर्पितं कुचकुङ्कुमं निरूपितम्। मकरिका-पत्रमध्ये कुङ्कुमं निरूपितमिति अतिसूक्ष्मवस्त्रव्यवधानं रसजनकमेव न दृष्टिप्रतिबन्धकं तेन मोहार्थं वर्णनमुपपद्यते। तेन यः शोणो हारः कमलपत्राणीव

तन्मध्ये श्रीमन्मुखं कार्यावेशे भावार्थं वा चपलकुण्डलकुन्तलैः आढ्यं।
मध्ये सुचार्विति भिन्नं वा, प्रान्तस्त्रिय अपेक्षयापि मध्यस्त्रीणां रुक्मिण्यादीना-
मत्युत्कृष्टत्वात् ॥३३॥

एवं स्त्रीणां मोहहेतुत्वमुक्त्वा नरदेवकृतमोहहेतुं संपाद्य दैत्यकृतं स्थानतो
मोहहेतुमाह सभायामिति।

SRI SUBODHINI: At that time, i.e. when he saw Draupadi, he saw also the most beautiful thousands of wives of our Lord, whose beauty will infatuate even a crore of "cupids"! On seeing them, Duryodhana became very unhappy! Like these "queens" could infatuate anyone, OUR LORD ALSO CAUSES "INFATUATION". How? It is our Lord, who fulfills the "desires" of everyone, and He has this quality of "infatuating" nature, as He has "infatuated" so many ladies, who opted to become His wives!

SRI SUBODHINI: Now, description of the queens being the cause for "infatuation" is being done. (1) They were walking slowly with their beautiful anklets making sweet sounds. (2) This sort of walking makes everyone get infatuated! (3) On the chest they had applied the best of sandal paste. (4) They had worn very subtle clothes which made this "infatuation" more strong. Through the "saffron paste" applied on their self, the garlands had got reddened and it looked as though, the garlands were made of the leaves of the lotus flowers! In this midst, the faces of these queens were looking so very brilliant! They were seen with dangling earrings and beautiful hair-do!

There is also another meaning, which can be given to the words "beautiful women in the middle" to indicate the queens such as Rukmini and others of our Lord, who

were walking in the middle, accompanied by the other queens of our Lord.

In this way, after explaining the reasons for the infatuation being the “beautiful queens” of our Lord and after explaining the cause for the infatuation of the king (of Duryodhana), now, through the next verse, the infatuation caused by the “place” done by the “demon” is being described.

सभायां मयक्लृप्तायां क्वापि धर्मसुतोऽधिराट् ।

वृतोनुगैर्बन्धुभिश्च कृष्णेनापि स्वचक्षुषा ॥३४॥

VERSE 34 Meaning: “At this time, during this period, the emperor Yudhishtira was seated in the assembly made by the demon Maya, being served by his younger brothers and Shri Krishna, who was his “eyes” themselves, was also seated with him.”

श्रीसुबोधिनी—मयेन विशेषत एतदर्थमेव क्लृप्ता सभा। क्वापि कालस्यापि तथारूपे। धर्मसुतेः अर्थादधर्मभङ्गं करिष्यतीति सूचितम्। अधिराडिति सामर्थ्यम्। वृतोनुगैर्बन्धुभिश्चेति सहायः क्रियामयः। ज्ञानक्रियारूपं सहायमाह कृष्णेनापि स्वचक्षुषेति। अनेन दुर्योधनापेक्षयापि भगवतः सन्मानना भगवत्कृतमेव प्रमाणमिति च सूचितम् ॥३४॥

तस्य दुर्योधनप्रदर्शनार्थं विशेषतः सिंहासनस्थितिमाह आसीन इति।

SRI SUBODHINI: The demon “Maya” had made this “assembly” for a very special reason and this assembly looked new as it was, when it was made a long time age! (i.e. new and unchanged, due to it’s “supernatural” nature). Yudhishtira is called as “Dharmasuta”, to indicate, that he will put an end to “Adharma” or unrighteousness! By calling him as the “emperor” (Adhirata), it is explained, that he had the capacity and strength to destroy all unrighteousness. He

was now surrounded by his “servants and relatives”. The purpose of mentioning this is, that he was assisted by those, who will help him to destroy unrighteousness. It is said, that our Lord Shri Krishna was there, who was as good as his own “eyes” only i.e. Yudhishtira had got the blessings of both “Jnशोना” and “Kriya” (knowledge and action) from our Lord Shri Krishna only! This also indicated, that even Duryodhana had accorded great respect and honour to our Lord. This also proves the fact, that whatever the Lord does is the evidence and proof for the same (i.e. one does not require any further evidence or justification for his actions).

With a view to show to Duryodhana, through the next verse, the special way in which the throne of Yudhishtira was placed, is being described.

आसीनः काञ्चने साक्षादासने भगवानिव ।

पारमेष्ठ्यश्रिया पुष्टः स्तुयमानश्च बन्धुभिः ॥३५॥

VERSE 35 Meaning: “The emperor Yudhishtira, who was prosperous and blessed with the wealth of this “emperorship” and who was being praised by his relatives, was now seen seated, like our Lord himself, on the golden throne.”

श्रीसुबोधिनी—सुवर्णसिंहासने सर्वोत्कर्षं प्राप्य भगवानिव आसीनो जातः, साक्षादासन इति। आसनशक्तिस्तत्रैव स्थापिता। यागफलरूप-पारमेष्ठ्यश्रियापि पुष्टः। बन्धुभिः स्तूयमान इति मानोव्रतिः ॥३५॥

एवंविधे समये दुर्योधनः समागत इत्याह तत्रेति।

SRI SUBODHINI: After attaining the highest glory and importance, like our Lord himself, Yudhishtira was seen seated on the golden throne. The words “actual real

throne" (SAKSHAT AASAN) have been used to indicate that OUR LORD HAD PUT HIS DIVINE POWER INTO THIS THRONE. The result of the sacrifice is the "wealth" (Shri) of the emperor, and Yudhishtira was blessed with this. His relatives were praising him and in this way the emperor was looking "brilliant"! Thus, the emperor Yudhishtira attained the highest honour and respect!

Through the next verse, it is mentioned that, Duryodhana came there at that time.

तत्र दुर्योधनो मानी परीतो भ्रातृभिर्नृप ।

किरीटमाली न्यविशदसिहस्तः क्षिपन्रुषा ॥३६॥

VERSE 36 Meaning: "Oh king! Surrounded by his brothers, the "proud and egoistic" Duryodhana, wearing a crown and garlands, having a sword also with him, entered into this assembly, in great anger and in an insulting way!"

श्रीसुबोधिनी-सोऽभिमानि मां सेवकं कर्तुं अक्षपीडां वा जनयितुं स्थापयतीति भ्रातृभिः सहितः असंमतं युद्धं वा करिष्यामीति वा निश्चित्य क्षिपन्नितस्ततः सर्वान्। किरीटमाली भूत्वा असिहस्तः प्रायेण कंचिन्मार-यितुमिव न्यविशत्। रुषेति लौकिकन्यायेनापि तस्यादर्शनहेतुरुक्तः ॥३६॥

ततस्तत्र पदार्थेषु भ्रमो जात इत्याह स्थेलऽभ्यगृह्णादिति।

SRI SUBODHINI: On seeing the prosperity and wealth of Yudhishtira, Duryodhana got the thought in his mind, that Yudhishtira had purposely kept him in his palace, with a view to extract "services" from him or to give trouble to his "senses" (to him). With this type of thought, he came there accompanied by his brothers, determined to fight with Yudhishtira, even if he does

not get approval from Yudhishtira for this! Hence, insulting everyone on the way, having worn a crown and a garland, as if he was eager to kill someone, he took a sword in his hand and came inside the assembly. He was filled up with anger and through this intense anger, he was not able to see his way clearly (usually "anger" makes anyone literally "blind") as "darkness" takes over the eyes of an angry person making him incapable of seeing clearly!

Due to his extreme emotional level, he got a "deluded" vision of the objects in this assembly. This is being described through the next verse.

स्थलेऽभ्यगृहाद्वस्त्रान्तं जलं मत्वा स्थलेऽपतत् ।

जले च स्थलवद्भ्रान्त्या मयमायाविमोहितः ॥३७॥

VERSE 37 Meaning: "There, the angry Duryodhana, through the "illusion" power of the demon Maya, got so much "deluded", that he now mistook "ground" as "water" and began to protect his clothes (from getting wet), and where there was "water", he mistook it to be "ground", and walked straight into it and fell in the water."

श्रीसुबोधिनी—काचादिभिः कृत्वा तथा कृतवान् ततः स्थल एवं जलबुद्ध्या वस्त्रान्तं स्वभावादभ्यगृहात्। तत्रहेतुः जलं मत्वेति। न केवलं वस्त्रग्रहणमात्रं कित्वेति निम्नस्थानमिति जले प्रविशन्निव स्थल एवापतत्। एवं जले च स्थलबुद्ध्या सवस्त्र एव प्रविष्टः निम्नत्वात् पतितः। तत्र हेतुः स्थलवद्भ्रान्त्येति। यथा स्थले पूर्वं जलभ्रमो जातः। एवमत्रापि स्थले जात इत्यर्थः। तत्राप्रत्याख्येयहेतुमाह मयमायाविमोहित इति। यो हि दुष्टसाभिमानः क्रोधेन तं देशं प्रविशति तस्य भ्रमो भवतीति काचिन्माया देवतारूपा तस्यां सभायां मयेन स्थापिता सा तथैव विरुद्धं भ्रामयतीति मायया विमोहितः ॥३७॥

ततो यज्जातं तदाह जहासेति।

SRI SUBODHINI: The demon Maya had made the assembly, through “glasses” in such a way, that one could mistake “ground” as “water” and vice versa! This was a “delusion” created by Maya. As Duryodhana was in great anger, he got deluded and mistook it as “water” where there was “ground” and immediately he arranged his clothes, to save it from getting wet! Not only this, he considered this particular place as being situated “lower”, and like a person will enter into a “lake” by going down, he acted and fell down on the ground only! In the same way, he mistook “water” as “ground”, and fell into the water, as he walked “straight in”! As he was “blind” with anger also, he got much “deluded”, and due to this only, this sort of “delusion” took place! He got doubly deluded through the “Māyik” way, in which, the demon Maya had constructed this assembly. He, who is bad (wicked) and egoistic and enters into this place (assembly) with anger, he will certainly get “deluded”. In this way, the “celestial Māya” (illusion power) was established and deluded by this “Māya”, these types of “egoistic” and wicked persons would get to experience every object in the “opposite” way! (i.e. good and virtuous persons will not experience this).

Whatever happened later is being explained through the next verse.

जहास भीमस्तं दृष्ट्वा स्त्रियो नृपतयोऽपरे ।

निवार्यमाण अप्यङ्ग राज्ञा कृष्णानुमोदिताः ॥३८॥

VERSE 38 Meaning: “Oh king! By seeing “water” in “ground” and “ground” in water”, Duryodhana got into this most unenviable plight, and on seeing this,

Bheemasena, the ladies who were present there, and other kings began to laugh, though Yudhishtira tried his best to stop them (from laughing). But with the approval of our Lord Shri Krishna, they all made fun of Duryodhana, through continuous derisive laughter!"

श्रीसुबोधिनी—तमन्धमिव दृष्ट्वा भीमस्तत्प्रतिकूलैकस्वभावः। स्त्रियः सर्वा स्वभावतः। अपरे नृपतयः ये न दुर्योधनसंबन्धिनः। ननु राजसभायां हास्यमनुचितमिति चेत्। तत्राह निवार्यमाणा अपीति। राज्ञा निवार्यमाणा अपि स्वतोऽनुचितस्य का वार्ता। तत्र हेतुः कृष्णानुमोदिता इति। अन्तःकरणे बहिश्च। एतदर्थमेवैतावानुद्यम इति ॥३८॥

ततो यज्ज्ञातं तदाह स व्रीडित इति।

SRI SUBODHINI: On seeing Duryodhana as a "blind" person, Bheema, who, by his very nature, was inimical to Duryodhana, and the ladies, who were not related to Duryodhana and the other kings, who were present there, began to laugh loudly! i.e. made "fun" of him! If it is told, that in the assembly of the king, none should laugh out like this, it is said, in answer to this, despite Yudhishtira trying to stop this "laughter", they could not restrain themselves from this "laughter" as our Lord Sri Krishna, who was present there, approved the laughter of both of them in "two" ways. (1) Being the indweller in everyone (Antaryami Aatma), it was He, who inspired them to laugh out. (2) In the outside, He actually approved their action of laughter!

Afterwards, whatever happened is being told through the next verse.

स व्रीडितोऽवाग्वदनो रुषा ज्वलन्निष्क्रम्य तूष्णीं प्रययौ गजाह्वयम्।
हाहेति शब्दः सुमहानभूत्सतामजातशत्रुर्विमना इवाभवत् ।

बभूव तूष्णीं भगवान्भूवो भरं समुज्जिहीर्षुर्भमति स्म यददृशा॥३९॥

VERSE 39 Meaning: "Duryodhana got ashamed, put his face down and burning with anger, came out of the assembly, and went away quietly to Hastinapura! At this time, noble and virtuous persons gave vent to their emotions by shouting Ha! Ha! (in utter amazement). Yudhishtira became utterly unhappy! (helpless). But our Lord Sri Krishna, whose "vision" makes all these "events" possible (i.e. everything happens as per the will of our Lord) was seen sitting with great peace and quietness. The Lord did like this, as it was His task to relieve the "burden" of this earth. For this sake only, He had arranged this "game" to be enacted and played."

श्रीसुबोधिनी-अवाग्वदनो बहिः। ततोऽपमानेन जातो महान् रोषः तेन ज्वलन्निव तस्मात्। स्थानात् भीमभर्त्सनमकृत्यैव तूष्णीं निष्क्रम्य तूष्णीं राजानं गमिष्यामीत्यननुज्ञाप्य गजाह्वयमेव प्रययौ। यमुनामुत्तीर्य गत एव। ततो महान् बन्धुरेवं गत इति हाहेति शब्दः सुमहानभूत् सोऽपि सतामेव भूतानुकम्पिनाम्। राजा च अजातशत्रुत्वाद्विमना अभवत्। इवेति भगवदनुमोदनात्किञ्चिदस्तीति ज्ञातवान्। भगवांस्तु नोपहासं न वा विषादं किमपि कृतवानित्याह बभूव तूष्णीमिति। पुनः सन्माननायां भूभारहरणं न भवेत् तन्मारणे वा पाण्डवानां गर्वो न गच्छेदिति। भगवान् सर्वसमस्तूष्णीमास। यतो भुवो भारं जिहीर्षुः। नन्वेवं कृते कथं भूभारहरणं भविष्यतीत्याशङ्क्याह यद्यस्मात् कारणात् भगवान् दृशा ज्ञानचक्षुषा ज्ञानेनैव सह भ्रमति साध्यसाधनभावः सर्वोऽपि तस्य प्रत्यक्षः इत्यर्थः। स्मेति सर्वलोकवेदप्रसिद्धिरत्र प्रमाणं निरूपितम् ॥३९॥

उक्तमुपसंहरति एतत्तेऽभिहितमिति।

SRI SUBODHINI: Duryodhana, externally, lowered his face. Later due to this "insult", he got very angry. He was burning with this anger, without challenging Bheema and also without getting the approval of

Yudhishtira, went away, quietly to Hastinapura! He went away crossing the river Yamuna. Afterwards, all virtuous persons, who show compassion to all beings, began to exclaim "Ha! Ha!". On seeing the discomfiture of their "great" relative Duryodhana, who had gone away insulted and angry! The king never considered anyone as his enemy, hence, he became unhappy and helpless. Of course, he did not become fully helpless or unconcerned. He knew that, it was our Lord who had caused this sort of "insulting through laughter" and thought that the Lord's "secret" ways are inscrutable indeed! Yudhishtira realized the outcome of this event, like this!

Our Lord Sri Krishna, never laughed nor He became unhappy! That is why it is said here, that, our Lord sat there quietly silent. If He were to call back Duryodhana and make him happy by honouring him etc. then, He would not be able to attain the goal of His incarnation viz. the removal and destruction of the "burden" from this earth of all "evil" persons such as Duryodhana and others. If He had killed Duryodhana at this time, then the "pride" of the Pandavas would not be also destroyed. Hence our Lord, who is "same to all", kept quiet, as He was eager to relieve this earth of the burden of all wicked persons! How will He achieve this? Answering this, our Shri Mahāprabhuji says that our Lord moves in this world, through His "Jnāna" (knowledge) only through His vision of "Jnāna". Through this, our Lord is able to see the "goal", and the "instrument to attain this goal", very clearly and then He decides, as to which action or instrument is required to be used to achieve the type of "goal", which He has decided to achieve! After this determination only, our Lord "acts" — as He is omniscient - being aware

of everything in this Universe. The word "Sma" (yes indeed) is used to explain that, this sort of our Lord's "actions" are famous in this world and in the Vedas, and this is indeed its "proof" also!

Whatever has happened upto now, is being concluded through the next verse.

एतत्तेऽभिहितं राजन् यत्पृष्टोऽहमिह त्वया ।

दुर्योधनस्य दौरात्म्यं राजसूये महाक्रतौ ॥४०॥

VERSE 40 Meaning: "Oh king! I have told you about the wicked nature and behaviour of Duryodhana during this great Raajasoooya Yagna as per your request to me."

श्रीसुबोधिनी-राजत्रिति स्नेहान्महत्सम्बोधनम् एतस्य चरित्रस्य निरोधोपयोगित्वं नास्तीति शङ्काव्युदासार्थं त्वया पृष्टं चेत् तदोक्तमित्याह यत्पृष्टोऽहमिह त्वयेति। त्वया मानभङ्गे हेतुः पृष्टः। तत्र दुर्योधनस्य दौरात्म्यमेव मानभङ्गहेतुरित्युत्तरं दौरात्म्यं च निरूपितमभिमानरूपम्। तच्च राजसूये समागतस्य कर्तुमनुचितं न हि धर्मार्थमागतोभिमानं करोति तत्रापि महाक्रतौ निरभिमानतयैव तत्र गन्तुमुचितमित्यर्थः ॥४०॥

इति श्रीभागवतसुबोधिनीं श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे पञ्चसप्ततितमोऽध्यायः
॥७५॥

SRI SUBODHINI: "Oh king! This "glorious" (Mahaan) addressal has been made by Sri Sukadeva, due to this intense "love" for king Parikshit. This "story" is not useful for the purpose of "Nirodha". Even then, "as you have asked me about this, I had to tell about this incident also! You had asked me as to why (i.e. the reason) Duryodhana's pride was insulted? The real

reason for this "insult" was the "ego" of Duryodhana himself! This "ego" had made him a "bad" person! This "pride" should not have been exhibited by those who came to attend this Raajasoooya Yagna! No one will show such an "ego", who had come to participate in a very "Dharmik" action. Moreover this sacrifice was a great sacrifice, and one should go and attend this sacrifice with great "humility". This is the true meaning.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 75th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāṇa.

reason for this "insult" was the "ego" of Duryodhana himself. This "ego" had made him a "bad" person. This "bride" should not have been exhibited by those who came to attend this Rajasooya Yagna! No one will show such an "ego", who had come to participate in a very "Dharmik" action. Moreover this sacrifice was a great sacrifice with great meaning.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं षट्सप्ततितमोध्यायं॥

CHAPTER 76, CANTO 10, SRI BHĀGAVATAM.

सात्त्विकानां निरोधस्तु षड्भिरेवं निरूपितः ।

साधकांशः फलांशस्तु षड्भिरग्रे निरूप्यते ॥१॥

KĀRIKA 1 Meaning: "The "spiritual efforts" (Sādhana) of the "Sātwika" persons, which enabled them to get the grace of "Nirodha" (pure and total devotion to our Lord) from our Lord Sri Krishna, have been described in the earlier 6 chapters. Now, in the coming 6 chapters, the "results and benefits" of this grace of our Lord, are being described."

फलं तु त्रिविधं प्रोक्तं शत्रुनाशो यशस्तथा ।

अलौकिकी तथा संपदं द्वाभ्यां द्वाभ्यां निरूप्यते ॥२॥

KĀRIKA 2 Meaning: "Results" are of 3 kinds. (1) The destruction of the enemy. (2) Fame. (3) Supernatural wealth. Each of these will be described in 2 chapters.

बन्धूनां च तथांशस्य मित्रस्येति पृथक् पृथक् ।

बन्धूनां कृष्णसद्भावान्नान्यत्रेच्छा कथंचन ॥३॥

KĀRIKA 3 Meaning: “The destruction of the enemy is done to benefit our Lord’s “relatives”, the “fame” conferred on Shri Balarama (through our Lord’s grace) and the attainment of “supernatural” wealth by the “friend” of our Lord, are being described in 2 chapters, each. The “relatives” had reverential attitude to our Lord, and due to this, they do not entertain any other type of “desire” (to be fulfilled by our Lord).”

सहागतस्य त्वंशस्य कीर्त्तिरेवेप्सिता भुवि ।

मित्रस्य लक्ष्मीवैमुख्यात् संपत्तिर्वाञ्छिता क्वचित् ॥४॥

KĀRIKA 4 Meaning: “The Divine “part” of our Lord (i.e. Shri Balarama) had desired that “fame” should be spread on this earth! There was no wealth with our Lord’s “friend”, although this, “friend” (Sudaama) had desired for “wealth”, sometime!” (ie he wanted “wealth”, once)

परोक्षे दारदृष्टो हि मित्रत्वमुपयाति हि ।

अत्रादौ द्वारकास्थानां बन्धूनां च तथा क्वचित् ॥५॥

अनिवार्यं दुःखमुक्तं द्वितीयेन निवार्यते ॥५^१/_२॥

KĀRIKA 5 and 5 ½ Meaning: “Our Lord is the true friend (of Sudaama), as He blessed His friend with “wealth” (ie to “show” His wife viz. Goddess Laxmi = wealth) unseen! In the first instance, the “relatives”, who were with the Lord, at Dwaraka, had experienced endless sorrow at some time, which could not be removed by anyone else (i.e. other than our Lord); and this “sorrow” is “mitigated”, as explained in the 2nd chapter (of the 6 chapters).

सप्तविंशे तथाध्याये यादवानां महद्दयम् ॥६॥

महादेवादिपुष्टेभ्यः शाल्वादिभ्यो निरूप्यते ॥६^१/_२॥

KĀRIKA 6 and 6 ½ Meaning: “In this chapter, the Yadavas confront “great fear” from Saalva and others, due to the latter being blessed with the grace of Lord Siva, arising out of his worshipping Lord Siva.”

अप्रत्याख्येयता सिद्धौ प्रद्युम्नाय जयो महान् ॥७॥

निरूपितः समस्तानां यतः स्यात्तु महद्भयम् ॥७^१/_२ ॥

स्वतन्त्रतया फलप्रकरणमारभते अथेति।

KĀRIKA 7 and 7 ½ Meaning: “There is no one, who is capable of “humiliating” Pradhyumna! With a view to prove this, in this chapter, the great victory of Pradhyumna is being described. This, indeed, led to the “great fear”.”(This will be explained, in due course).

Through the next verse, Sri Sukadeva starts the main theme of “conferment of results/benefits” (with the grace of our Lord) in an independent way (i.e. without being asked for by king Parikshit).

श्रीशुक उवाच—

अथान्यदपि कृष्णस्य शृणु कर्माद्भुतं महत् ।

क्रीडानरशरीरस्य यथा सौभपतिर्हृतः ॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “Oh king! With a view to enact His further Divine Leelas, our Lord Sri Krishna, who had “assumed” a “human” form, enacted another wonderful Leela of destroying Saalwa. Please listen to this!”

श्रीसुबोधिनी—तदैव निरुद्धानां भगवत्परता भवति। एतच्चरित्रमुत्तरमिति श्रवणार्थं विशेषेण प्रेरयति अन्यदपि कृष्णस्य शृण्विति। यतः अद्भुतं कर्मेति। अस्माच्चरित्राद्भगवतोऽद्भुतानि कर्माणि बहूनिभवन्ति। इदं च चरित्रमद्भुतम्। तदेवादद्भुतं यदन्यार्थमारब्धमन्यार्थं भवति। अत एव विश्वमेवादद्भुतं चरित्रमिति भगवच्छास्त्रं, धर्मार्थं प्रयत्नं कुर्वन् अधर्मं करोति,

अर्थार्थमनर्थ, एवं पुरुषार्थान्तरेऽपि। किंबहुना सुखार्थं यतमानो दुःखं प्राप्नोति। एवं सर्वाश्रमादिधर्मेषु। भगवदनुसन्धानव्यतिरेकेषु बोद्धव्यम्। अत्रापि फलं भगवदनुभवः साधनत्वेन मन्यते। तथा सर्व एव भगवत्सम्बन्धी पदार्थः। इदं रहस्यं सर्वदैव भगवदीयैरनुसन्धेयम्। अतो यद्यपि सर्वमेवादभुतं तथापीदं महत्। तस्यादभुतत्वमुपपादयति क्रीडानरशरस्येति। क्रीडार्थं नरशरीरमङ्गीकृतम्। यत्र क्रीडासंभावनापि नास्ति। नराणां सुखस्यैव नरकत्वात् तत्किमित्याकाङ्क्षायां निर्दिशति यथासौभपतिर्हत् इति। मायिकं पुरं सौभशब्देनोच्यते तस्य पतिः शाल्वः स चेत् प्रयत्नं न कुर्यात्, जीवेद्वा कियत्कालं दुर्योधनादिवत्। अयं तु शीघ्रमेव हतः ॥११॥

तस्य हननार्थमुपाख्यानमाह शिशुपालसख इति।

SRI SUBODHINI: When a “grave danger” arises, only then, the “attachment and love” of true devotees of our Lord, who have been blessed with “Nirodha” by our Lord, becomes stronger and firm! This Divine Leela and story -of our Lord Shri Krishna, is very valuable and wonderful. Hence, with a view to make king Parikshit listen to this, fully and sincerely, Sri Sukadeva is putting “special” efforts to inspire him! “Please listen to all the other Divine stories of our Lord. But this is a “wonderful” Divine Leela, and you should listen to this. “This story will manifest a wonderful “action” (Leela) of our Lord Sri Krishna. The “Wonderful” nature of any action is indicated, when a “task” is begun for the sake of “one”, but the “result” of this task is enjoyed by “another” (i.e. by a different person). Hence, this type of Leela of our Lord, is indeed, very “wonderful”! in this Universe, and this is, what is spoken of in the scriptures, glorifying our Lord! To establish “Dharma” an “unrighteous” action is done! For the sake of “wealth” an “opposite” action is done! The Lord acts in this way, with reference to the other “goals” of life also! What is

the use of telling more? The one, who puts efforts to attain "happiness" attains "sorrow". In this way, "results" happen to everyone, whatever is their "status" in the society, if they are not devoted to our Lord (i.e. non-devotees often attain the wrong and opposite "results"). This is the way to appreciate this factor.

HENCE, IT IS NECESSARY FOR THE DEVOTEES OF OUR LORD, TO KEEP IN MIND ALWAYS THIS SECRET, THAT THE RESULT OF ALL SĀDHANA (SPIRITUAL EFFORTS) IS THE DIRECT EXPERIENCE OF OUR LORD! IN THE SAME WAY ALL MATERIALS, WHICH ARE RELATED TO OUR LORD, ARE ALSO TO BE CONSIDERED, AS CONDUSIVE TO ONE'S SPIRITUAL EFFORTS OR USEFUL FOR OUR LORD'S GRACE - OUR SHRI MAHĀPRABHUJI HAS GIVEN, THIS ADVICE, TO US!

Though all the Divine Leelas of our Lord are "wonderful", this story is "wonder of all wonderful" stories. The wonderful aspect of this story is being substantiated by telling that THE LORD HAS TAKEN THIS "HUMAN" FORM FOR ENACTING HIS PLAY AND DIVINE LEELAS. But, usually, it is said, that, this sort of "Divine Leela" is not possible in a "human" form, as the so called "happiness" of the human being is really "hell" (Naraka) only! (ie there is "sorrow" behind every "joy") Hence, in this "hell", bliss or "Aananda" is not possible to be attained! Our Lord has now taken this "human" form, for the purpose of enacting His Divine Leela or play — this is the most wonderful aspect! So this story should be, indeed, the most "wonderful" of all other "wonders"! Sri Sukadeva answers this by telling, "the way the king of Soubha (Māyikpura) was killed".

विश्वमेवादभूतं चित्तिमिति भावज्ज्ञानं, यमार्थं प्रयत्नं कुर्वन् अधमं करोति.

The king was Saalwa. If this "effort" by our Lord was not put, then, like Duryodhana, Saalwa also would have continued to remain alive; but he was destroyed quickly.

Through the next verse, the story of destroying Saalwa is being told.

शिशुपालसखः शाल्वो रुक्मिण्युद्धाह आगतः ।

यदुभिर्निर्जितः संख्ये जरासन्धादयस्तथा ॥२॥

VERSE 2 Meaning: "The friend of Sisupaala, Saalwa by name, had come to attend the marriage of Rukmini. In the battle with the Yadavas during the marriage, Saalwa, Jarasandha and many others had got defeated, by our Lord Sri Krishna."

श्रीसुबोधिनी—शपथपूर्विका तेन सह मैत्री। शिशुपालसखित्वेनैव प्रसिद्धः शाल्वः। अत एव रुक्मिण्युद्धाहे आगते उपस्थिते आगतो वा यदुभिर्निर्जितः। आगतं वा संख्यं युद्धे तदा यदुभिर्निर्जितः। न केवलमेकः किन्तु जरासन्धादयोऽपि तथा मित्राणि निर्जिताश्च ॥२॥

एवं सर्वेष्वेव तथाभूतेषु सर्वहितान्वेषी यादवानां मारणं विचारितवान्—

SRI SUBODHINI: Sisupaala had very strong relationship with Saalwa (avowed one). Their "friendship" was well known. During the marriage of Rukmini, Saalwa had come to attend the same. In the ensuing battle, he was defeated by the Yadavas, along with Jarasandha and many others.

In this way, when he was defeated by the Yadavas, Saalwa decided to destroy the Yadavas, who were always eager to do good to everyone — This is described through the next verse.

— did Saalwa not worship our Lord Sri Purushottama, who is also the indwelling Divine Aatmaa? Answering this, it

शाल्वः प्रतिज्ञामकरोच्छृण्वतां सर्वभूभुजाम् ।

अयादवीं क्षमां करिष्ये पौरुषं मम पश्यत ॥३॥

VERSE 3 Meaning: "When every other king was hearing, Saalwa made a promise that "I will make this earth bereft of all the Yadavas, by destroying all the Yadavas! Await to see my valour!"

श्रीसुबोधिनी—ततस्तत्सिद्ध्यर्थं शाल्वः प्रतिज्ञामकरोत्। क्लेशेऽप्यनिवृत्त्यर्थं सर्वभूभुजां शृण्वतामकरोत्। प्रतिज्ञामाह—अयादवीं क्षमां करिष्ये इति। यस्यां क्षमायां यादवा न तिष्ठन्ति इति सबीजनिर्हरणमर्थः। किं ब्रह्मशापेनेव नेत्याह पौरुषं मम पश्यतेति। पश्यतेति पौरुषं स्वकीयं साक्षात्पश्यतेति ॥३॥

ततोऽन्यानप्याह—

SRI SUBODHINI: Later, for the purpose of destroying all the Yadavas, Saalwa made a "promise". He did not make this "promise" in a "hidden, secret" way. He took this "vow", when all the kings were privy to this! This indicates that "whatever sorrow may visit upon me, I will certainly fulfill this promise". What is his vow? "I will make this earth bereft of all the Yadavas, so that, there is not even a "seed" to germinate these Yadavas. In this way, I will destroy the entire "lineage" (Kula) of these Yadavas". Will he be able to do this, like the "curses" usually given by the Brahmins? He says, "Not at all! I will complete this action, through my efforts and power. All of you, await to see my valour and prowess"!

After making all the kings listen to this "vow", he tells about this to all others also — as per the next verse.

इति मूढः प्रतिज्ञाय देवं पशुपतिं प्रभुम् ।

आराधयामास नृप पांसुमुष्टिं सकृद्ग्रसन् ॥४॥

VERSE 4 Meaning: “Oh king! This foolish Saalwa, in this way told everyone about his promise, and began to worship Lord Siva, by throwing away a handful of “dust” (into his own mouth)!”

श्रीसुबोधिनी—इत्युक्त्वा मूढः असाध्यसाधनार्थं प्रवृत्तः भूमिर्यादवो-
पजीविनी कथं यादवरहिता स्वरूपं लप्स्यत इति। तथापि मौढ्यात्प्रतिज्ञाय
तत्राप्यसमर्थं देव सेवितवान्। यतः स पशूनामेव पतिः तत्रापि प्रभुः
नत्वन्तर्यामी। यदि पुरुषोत्तममन्तर्यामिणं वा भजेत् भक्तो ज्ञानी वा भवेत् तदा
जगज्जननसामर्थ्यं विश्वोसंहारसामर्थ्यं वा भवेत्। विश्वामित्रस्येव
तद्बहुकालसाध्यमिति मत्वा क्षिप्रप्रसादं स्वस्य पशुत्वात् प्रभुमाराधयामास।
तत्राराधनप्रकारः पांसुमुष्टिं सकृद्ग्रसन्निति। भगवद्वैमुख्यात्स्वहस्तेनैव स्वमुखे
धूलिप्रक्षेपः ॥४॥

ततो यज्जातं तदाह संवत्सरान्त इति।

SRI SUBODHINI: This “foolish” Saalwa began to do something, which could never be achieved! — as at this time, this earth could exist only, due to the power and goodwill of the Yadavas. If the Yadavas were not to remain (i.e. get destroyed), then this earth also could not remain safe and sound (as all other wicked persons will destroy this earth). Even then, through “foolishness”, he took a vow, and began to worship Lord Siva, who was not capable (i.e. would not fulfill) of granting his wishes. Lord Siva is the master (Swāmi) of all “Pasus” (animals) and in these “animals” also, OUR LORD KRISHNA IS PRESENT! Moreover Lord Siva is not the indwelling Lord (Antaryaami) of everyone. Then, why did Saalwa not worship our Lord Sri Purushottama, who is also the indwelling Divine Aatma? Answering this, it

is said that IF HE WERE TO DO WORSHIP OF OUR LORD SRI KRISHNA, THEN, HE WOULD HAVE BECOME A DEVOTEE OR A JNĀNI, and he would also attain "the power of creating and destroying" like the sage Viswāmitra! Hence, with a view to get quick results, he began to worship Lord Siva, who gets pleased quickly and easily! The reason for this was, that he himself was like an "animal", and due to this, he desired and liked to do worship of "Pasupati" (the Lord of all animals). The method of his worship is being described that he, now took one handful of "dust" and put it on his own mouth! This foolish and rash action was done by him, as he was against our Lord Sri Krishna, and due to this, he had got a wrong intellect, and this led him to this sort of action!

Afterwards, whatever happened, is told through the next verse.

संवत्सरान्ते भगवानाशुतोष उमापतिः ।

वरेण छन्दयामास शाल्वं शरणमागतम् ॥५॥

VERSE 5 Meaning: "Lord Siva, who is the consort of Goddess Pārvati, who becomes pleased very quickly, made the surrendered Saalwa satisfied with the "boons", on the completion of one year of prayer. In other words, Lord Siva told him to ask for his desired "boons"!"

श्रीसुबोधिनी—महादेवः कालप्रेष्यः संवत्सरात्मकस्तुकालः, शाल्वो दुर्वृत्तः भगवद्विरोधार्थं यतते अस्मांश्च प्रार्थयते। तत्राद्भुतकर्मत्वाद्भगवदभिप्रायो न ज्ञायते। किमस्मा एष वरो देयो नवेति तदर्थं संवत्सरप्रतीक्षा कृता। यदि संवत्सरेणायं मार्यते तदा स्वामिहितकर्त्रा संवत्सरेणैव कार्यं सिद्धम्। अथ यदि क्लेशमेव दत्त्वा जीवयिष्यति तदा मयापि क्लेशदानार्थमेव वरो देय इति विचार्य संवत्सरं तूष्णीं स्थितः। नन्वग्रेऽपि कथं न स्थितः तत्राह—आशुतोष

इति। स परमदयालुः अल्पमप्यन्यस्य क्लेशं न सहते, तथाप्यस्थाने यत्नं करोतीति तावद्विलम्बं कृतवान्। ननु तथापि स्वामीद्रोही उपेक्षणीय एव, किमिति वरो दत्त इत्याकाङ्क्षायामाह उमापतिरिति। उमापि तपःकुर्वाणा मया उपेक्षिता, सा पश्चात्तपसा पुष्टा सती गले पतिता, तथायमपि भविष्यतीति विचार्य ततो विघ्नार्थमेव वरेण छन्दयामास। वरं ब्रूहीत्युक्तवान्। ननु तस्य को धर्मः येन वरार्थं छन्दयामास। तपस्तु नास्त्येव भगवद्भैरुख्यात्। नहि नारकिणो रोगिणो वा तपः कुर्वन्ति। किंतु कर्मानुभव एव तेषां तादृशः तस्मादुपेक्षणीय एवेत्याशङ्कयामाह-शरणमागतमिति। शरण्योपेक्षादोषभिष्येति ॥५॥

ततस्तस्यान्तर्यामिणैव बुद्धिनाशो जात इति यत्किञ्चित्प्रार्थयते देवासुरेति

SRI SUBODHINI: After one year, Lord Siva told Saalwa to ask for the desired boons. Why did Lord Siva make him wait this much time? Our Shri Mahāprabhuji, clarifying this says, that Lord Siva, is also under the control of “time” (Kaala), which is of “yearly” duration. Saalwa was a bad and wicked person, and he was hating and opposing our Lord.

He now came to pray to Lord Siva. Lord Siva thought in his mind, as to what he should do, and what is the “opinion” of our Lord on this matter — whether to grant the boon or not? Our Lord does everything in a wonderful way. For this reason only, Lord Siva had kept silent for one full year! If within one year, if Saalwa is snatched away by death, then our Lord’s “task” will be completed by “time” itself, who is always a “benefactor” of our Lord. If the “time” were to give Saalwa only difficulty, and keep him alive for this sake only (i.e. to undergo sorrow), then Lord Siva thought, “I will also give my boon, only to give him more difficulties”. Thinking like this, Lord Siva kept silent for one full year.

Why did he not keep silent after the lapse of one year? This is answered by the word “easily pleased” (Aasutoshaha) — i.e. Lord Siva becomes pleased very quickly. It is said, that our Lord Siva cannot suffer even a very small sorrow of anyone! He is extremely compassionate. Even then, this Saalwa was putting efforts at a place, which was not appropriate for him. Hence Lord Siva delayed his response. But, as Saalwa was hating our Lord, whom Lord Siva considers as His own Master or Swāmi, it was necessary, that Lord Siva should have ignored and given up this Saalwa. But why did he give him the boons? Answering this, it is said, that Lord Siva is “Umāpati” — the consort of Goddess Pārvati — Uma (Pārvati) had done penance to please and wed Lord Siva. But Lord Siva had ignored her. But once again, blessed by her penance, Pārvati got married to Lord Siva. Lord Siva thought, that this Saalwa also will do likewise — become His devotee! Hence, with view to create troubles and difficulties for him only, our Lord Siva told Saalwa to ask for his boons! What was the virtue in Saalwa, which made Lord Siva respond to him now, and also made him happy, through the granting of a boon? Saalwa, was hating our Lord. Hence he lacked “the benefits of penance”. Those, who are bound to go to hell or those with diseases, do not perform any penance, although they experience the sorrow and suffering like that of a “penance”! Hence, Lord Siva thought, that Saalwa should be ignored, as he had no “penance”. Yet he was given the boons by the Lord. Why? Because, Saalwa, although lacking the benefit of penance and other virtues, had fully “surrendered” to him. Lord Siva decided not to ignore Saalwa, due to

his “surrendering”. Afraid of this “blemish”, Lord Siva told him “ask for your boon”!

At this time, the indwelling “Aatma” in Saalwa, only, destroyed his “intellect”, through which, whatever he asked as a boon, is being spoken of, through the following verse.

देवासुरमनुष्याणां गन्धर्वोरगरक्षसाम् ।

अभेद्यं कामगं वव्रे स यानं वृष्णिभीषणम् ॥६॥

VERSE 6 Meaning: “He asked for the boon, that he should be blessed with a “plane” (Vimaana), which should be able to fly independently, as per his desire, and which is unbreakable by celestial beings, demons, humans, Gandharvas, the big snakes or Rakshasas! This plane should also be able to instill “fear” in the minds of the Yadavas.”

श्रीसुबोधिनी—देवासुरमनुष्यास्त्रिगुणप्रधानाः गन्धर्वोरगरक्षसाः मिश्रगुणप्रधानाः। एवं षड्भिः सर्व एव सगुणाः परिगृहीताः। तेषां सर्वेषामेवाभेद्यं अस्मदधीनं च कामगमन्यथा समुद्रवदस्मत्पुरुषार्थाय न स्यात्। किञ्च। यदर्थस्तु प्रयासः तदर्थं किञ्चिद्वाचनीयमिति तस्य यानस्यापरं धर्मं प्रार्थयते—वृष्णिभीषणमिति। वृष्णीनां भयजनकम् ॥६॥

महादेवोऽपि भगवति न किञ्चिद्बाधकमिति तथेत्यङ्गीकृतवान् वरमात्रसिद्धो नित्यो भविष्यतीति अनित्यत्वे कृतकत्वं प्रयोजकमिति मयं प्रत्याज्ञां दत्तवानित्याह तथेति।

SRI SUBODHINI: Three qualities are predominant in the celestials, in the demons and in the “humans” respectively. Among the Gandharvas, the snakes and the Rakshasas, there are “mixed qualities”. By asking for a “boon” like this, Saalwa spoke only of “beings”, who have “qualities”. “My plane cannot be broken by these

persons, and this should fly, as per my design and desire! It should be under my full control. If these "qualities" are not present in this plane, then it will not be useful for the attainment of my goals! Like an ocean cannot fulfill any of the 4 human goals — although very big and huge! He asks again, that this plane should have further attributes, that it should be able to create "fear" in the minds of the Yadavas i.e. they should get afraid just by seeing this plane!

Lord Siva clearly understood that, whatever he had now asked for, will not be able to create any trouble for our Lord. Hence he decided to grant this boon. He knew, that if this plane was granted as a "boon", then due to his own grace, it will become permanent. Hence, he desired this plane to be "made" by another person, so that it will never be "permanent" (i.e. as per the rule that, whatever is made is bound to get destroyed). Due to this, Lord Siva instructed the demon architect to make this plane. This is being described through the next verse.

तथेति गिरिशादिष्टो मयः परपुरंजयः ।

पुरं निर्माय शाल्वाय प्रादात्सौभमयस्मयम् ॥७॥

VERSE 7 Meaning: "Let that be so" — Lord Siva uttered these words of granting Saalwa's boon! Then, he ordered the demon Maya, who has the capacity to conquer the cities of the enemies (to make this plane). As per our Lord's order, Maya made a plane in metal, called "Soubha" and gave it to Saalwa."

श्रीसुबोधिनी-गिरिशादिष्ट इति परपुरंजय इति शत्रूणां पुरजयशीलः। स हि जानाति पुरं जेयमजेयं च। अतो यथा अजेयं तथा करिष्यतीत्यर्थः। अतस्तादृशं पुरं निर्माय शाल्वाय प्रादात्। तस्य नामस्वरूपे आह

सौभमयस्मयमिति। सुष्ठु भा येषां ते सुभाः। तेषां सम्बन्धि पुरं सौभं
उत्कृष्टलोहनिर्मितं दृढं भवति ॥७॥

ततः कृतार्थो भूत्वा युद्धार्थं द्वारकां समागत इत्याह स लब्ध्वेति।

SRI SUBODHINI: On getting the "order" from Lord Siva, Maya made this plane and gave it to Saalwa. Maya knew very well, as to whether this plane will be able to be victorious over the cities of the enemies or not. Hence he made a plane, which can never be conquered, and he gave this to Saalwa. This plane was having a brilliant light and was known as "Saubha", made of the best of metals, and very strong!

In this way, having got satisfied, Saalwa came to Dwaraka, for a "fight". This is being described through the next verse.

स लब्ध्वा कामगं यानं तमोधाम दुरासदम् ।

ययौ द्वारवतीं शाल्वो वैरं वृष्णिकृतं स्मरन् ॥८॥

VERSE 8 Meaning: "Saalwa having got this plane, which could not be seen by anyone (the abode of darkness), unapproachable and unreachable and reaching all places, by a mere desire or wish, came to Dwaraka, remembering the "enmity" of the Yadavas."

श्रीसुबोधिनी—कामगं इच्छामात्रेणैवेष्टदेशप्रापकम्। तमोधाम अन्धकार-
प्रचुरं तस्मिन्नन्धकारस्तिष्ठतीति स न दृश्यते। दुरासदं च केनापि प्राप्तुमशक्यम्।
एवं प्राप्तदेववरस्य भगवद्विरोध एव फलमिति। द्वारवतीमेव ययौ वृष्णिकृतं
वैरं रुक्मिणीहरणात्मकं शिशुपालवधात्मकं च पूर्वं दृष्टं श्रुतं च स्मरन् ॥८॥

ततो वैरेण यत्कृतवांस्तदाह निरुध्येति।

SRI SUBODHINI: This plane could reach those places, through a mere wish or desire. It was an "abode of darkness", i.e. it could not be seen so very easily.

No one could approach or reach it. This was the nature of the plane. A "boon" like this will only result in enmity to our Lord. He now brought this plane to Dwaraka. He was remembering, on the way, the enmity of the Yadavas, the abduction of Rukmini, Sisupaala's death etc.

Afterwards, whatever he did through his "hatred" is being described, through the next verse.

निरुध्य सेनया शाल्वो महत्या भरतर्षभ ।

पुरीं बभञ्जोपवनान्युद्यानानि च सर्वशः ॥९॥

VERSE 9 Meaning: "Oh scion of the Bharata clan! Saalwa now brought a big army and surrounded the city of Dwaraka on all the four sides and began to destroy the cities' gardens and other conveniences."

श्रीसुबोधिनी—सौभमात्रं तु तस्यवरप्राप्तं सेना तु स्वाभाविक्यधिका
अतस्तदा या पुरीं निरुध्य उद्यानोपवनानि सर्वशो बभञ्ज ॥९॥

ततो दुर्गमध्येऽप्युपद्रवं कृतवानित्याह सगोपुराणि द्वाराणीति ।

SRI SUBODHINI: He had got, as the result of the boon granted by Lord Siva, this "plane called Soubha". He had a huge army with him earlier, and he now laid siege to the city of Dwaraka, and began to destroy the gardens etc. in this city.

Later, he created difficulties in the middle of the "fort" also. This is being described through the following verse.

सगोपुराणि द्वाराणि प्रासादाट्टालतोलिकाः ।

विहारान्सविमानाग्यान्निपेतुः शस्त्रवृष्टयः ॥१०॥

VERSE 10 Meaning: "The Gopuras, the doors, the palaces, the high rises and their entry points, all recre-

ational places and others — with a view to demolish all these, and also to give sorrow to the inhabitants of this city, he began to shower the “rain” of weapons on the city.”

श्रीसुबोधिनी—गोपुरद्वारसहितानि द्वाराण्यालक्ष्य शस्त्रवृष्टयो निपेतुरिति संबन्धः। बभञ्जति केचित्। प्राकारा अटालास्तोलिकाश्च प्राकारस्था एवैताः तोलिकाश्चिच्छद्रपङ्क्तय यत्र स्थितैः पाषाणाः क्षिप्यन्ते। प्रतोलिका वा शोभास्थानानि। विहारान् विश्रामस्थानानि तानि विमानाग्न्यसहितानि तेषां भञ्जनार्थं तत्र स्थितपुरुषाणां पीडार्थं वा शस्त्रवृष्टयो निपेतुः। साधारणमेतद्युद्धम् ॥१०॥

दैत्ययुद्धमाह शिला द्रुमा इति।

SRI SUBODHINI: The army men aimed the big front doors of this fort, and began to rain weapons, and tried to demolish them. They occupied the vacant places of the palaces and high rises and standing there, they began to throw big stones. Here, the reference is made to the “beautiful places of grandeur” (Pratolika) (i.e. made of fine sculptured construction). They attacked all the “recreational” places and conveniences, through the throwing of huge stones. They wanted to torment the male population, through the rain of weapons. This was of course an “ordinary” fight.

Through the next verse, the “demoniac” fighting is being described.

शिलाद्रुमाश्चाशनयः सर्पाः प्रासारशर्कराः ।

प्रचण्डश्चक्रवातोभूद्रजसाच्छादिता दिशः ॥११॥

VERSE 11 Meaning: “Stones, trees, lighting, snakes and other animals etc. were showered on the city. He caused forceful “tornadoes” to rise, and caused the entire city to be covered by dust.”

श्रीसुबोधिनी—पाषाण वृक्षाश्च बहिरुत्पाटिताः अन्तः प्रक्षिप्ताः
 अशनयोऽपि तस्य वरप्राप्त्या आसुरमायया अशनयोऽपि तदधीनाः तथा
 सर्पाश्च प्रासारशर्कराः प्रकृष्य आसाररूपाः शर्कराः सूक्ष्मपाषाणवृष्टिं कृतवन्तः,
 शिला द्रुमास्तामसाः अशनयः सात्विकाः सर्पप्रासारशर्करा राजसाः। एवं
 त्रैविध्येन सर्व एव प्रकार उक्तः। ततः कृत्रिममाह— प्रचण्डश्चक्रवातोभूदिति।
 भ्रमं जनयतीति भिन्नतया च निरूपितम्। चक्रवातो वात्या रजसा रेणुसमूहेन
 दिशः आच्छादिताः। एवं प्राकारतन्मध्यस्थितानां क्रियाविघातकं ज्ञानविघातकं
 च कृतवन्त इत्यर्थः ॥११॥

तेषामुपद्रवेण जातं फलमाह इत्यर्द्यमानेति।

SRI SUBODHINI: From the “outside” of the city, he uprooted huge boulders and trees and caused them to be “flung” inside the city. He caused “lightning” also to strike. Through the power of his boon, and through his “demoniac” Māya power, the “lightning” was under his control; likewise snakes and other types of animals! He also showered the rain of small stones on this city. The boulders and trees are Tāmasik. The lightning is Sātwik; the snakes and others are Rājasik! In this way, every type of materials was used by him viz. those, which will create “Bhrama” (delusion). That is why, these are referred to separately. Huge forceful winds mixed with dust, covered all the places. In this way, all the people in the palaces and in the middle portions of the city, now felt, that all their “actions and knowledge” were destroyed by this unprecedented attack!

The result of his attack is being explained through the next verse.

इत्यर्द्यमाना सौभेन कृष्णस्य नगरी भृशम् ।

नाभ्यपद्यत शं राजंस्त्रिपुरेण यथा मही ॥१२॥

VERSE 12 Meaning: “Oh king! Dwaraka, which is the city of our Lord Sri Krishna, was troubled severely by this despicable “Soubha” plane — like the earth had suffered through the depredations of the demon Tripurāsura. In the same way, Dwaraka also suffered. There was no happiness or joy anywhere!”

श्रीसुबोधिनी-सौभेनाधमेन पीड्यमाना अतदर्हा यतः कृष्णनगरी
अतिसुकुमारी शं नाभ्यपद्यत निरोधत्वात् न भक्तिमार्गविरुद्धं वर्णनम्।
राजन्निति विश्वासार्थम्। पीडाया इयत्तां वक्तुं दृष्टान्तमाह त्रिपुरेण यथा
महीति ॥१२॥

एवं महादेवप्रीत्यर्थं तस्योत्कर्षमुक्त्वा सर्वथा भग्नोपाय एवं भगवत्परो
भवतीति उपायान्तरं दूरीकर्तुं प्रद्युम्नादीनां रक्षार्थं युद्धमाह प्रद्युमेति।

SRI SUBODHINI: The most tender and beautiful Dwaraka city of our Lord Sri Krishna was not deserving to attain this sort of sorrow! Even then, the despicable “Soubha” plane gave immense sorrow to this city, and everyone suffered. As all the persons in Dwaraka had pure and total Bhakthi (Nirodha) to our Lord, there is nothing wrong in describing the events, like this. “Oh king! — this addressal was done by Sri Sukadeva to instill faith and confidence in the king. He is now describing the extent of this sorrow by giving an example. Like, in the olden days the demon Tripuraasura had given sorrow to this earth, in the same way, Saalwa also gave sorrow to our Lord Sri Krishna’s Dwaraka city.

For the sake of the joy and pleasure of Lord Siva, up to now, the “glory” (achievements) of Saalwa has been told. Now it is explained that he, whose plans/ways become unsuccessful, is entitled to get fully devoted to our Lord! For this sake, with a view to thwart all the other plans of Saalwa, through the next verse, the

fighting done by Pradhyumna and others, with a view to protect the city, is explained (NOTE: Shri Mahaprabhuji has written that "At all times, instead of having faith in one's own efforts, a true devotee surrenders and takes refuge in our Lord only — for the fulfillment of his aims i.e. HE BECOMES DEPENDENT ON OUR LORD.)

प्रद्युम्नो भगवान्तन्वीक्ष्य बाध्यमाना निजाः प्रजाः ।

मा भैष्टेत्यभ्ययाद्वीरो रथारूढो महायशाः ॥१३॥

VERSE 13 Meaning: "On seeing His own people in sorrow, our Lord Pradhyumna said, "All of you! Do not be afraid!" Later, He sat on a magnificent chariot and came near."

श्रीसुबोधिनी—तस्य प्रथमतो गमने हेतुर्भगवानिति। भगवत्त्वात्स्वरूप-ज्ञानमुपायज्ञानं च निजाः प्रजा इति रक्षाभिनिवेशार्थमुक्तम्। आदौ मनसा रक्षां विचारितवान्। ततो वचनेनाप्याह मा भैष्टेत्यभयात् मुखतो मा भैष्टेत्युक्त्वा पश्चाद्रथेन युद्धदेशमभ्ययात् इत्यर्थः ॥१३॥

SRI SUBODHINI: The reason for Lord Pradhyumna coming to fight before anyone else, is that Pradhyumna is the Lord Himself. Hence, He had the full knowledge about the nature of this plane Saubha! He knew, as to how this plane could be destroyed! He now saw His people suffering. He regarded the people as His own, and decided to save them. A desire like this, got originated in His mind, and later He spoke His words "DO NOT BE AFRAID", and got into His chariot and came near the place, where the attack was coming from.

सात्यकिश्चारुदेष्णश्च साभ्वोऽक्रूरः राहानुजः ।

हार्दिक्यो भानुदिन्दश्च गदश्च शुकसारणौ ॥१४॥

VERSE 14 Meaning: "He was accompanied by Sāthyaki, Chaarudeshna, Saamba and all His other brothers, along with Akrura, Hārdikya, Bhānuvinda, Gada, Suka and Saarana...."

श्रीसुबोधिनी—तथा सात्यकिरपि चारुदेष्णः प्रद्युम्नभ्राता, अक्रूरो भ्रातृसहितः हार्दिक्यादयो यादवाः गदादयो भ्रातरः। शुकसारणौ दूतौ परं भ्रातरौ ॥१४॥

SRI SUBODHINI: Sāthyaki, Pradhyumna's brother Chaarudeshna, all other brothers and Akrura, Hārdikya and other Yadavas, along with Suka and Saarana (he was a messenger), who was a brother of our Lord Sri Krishna."

अपरे च महेष्वासा रथयूथपयूथपाः ।

निर्ययुर्दंशिता गुप्ता रथेभाश्चपदातिभिः ॥१५॥

VERSE 15 Meaning: "Along with the warriors spoken as above, there were many others, who came to fight. Other Yadavas, who could wield very big bows were there, along with the protectors of the army with their commanders having worn shields and armour! There were chariots, elephants, horses and footmen, protecting the commanders, and all these Yadava warriors, came outside."

श्रीसुबोधिनी—अपरे च यादवाः महेष्वासाः धनुर्धरा रथयूथपानामपि यूथपाः दंशिताः रथादिभिर्वेष्टिता निर्ययुः। फलप्रकरणात्वाल्लौकिकी भाषा फलं सर्वत्रानुभवसिद्धत्वाल्लौकिकमेव। अतः स्वतो महान्तः साधनसहिता युद्धार्थं निर्गता इति स्वतः प्रतीकारार्थं प्रवृत्तिः तद्भगवान् दूरीकरिष्यति। लौकिकी भाषेयमिति न पूर्वविरोधः। बलभद्रो विद्यमानोऽपि महादेवप्रेरितोऽयमित्युपेक्षित इति केचित् क्वचिदन्यत्र गत इति च ॥१५॥

तत उभयोः शूरत्वख्यापनाय युद्धं वर्णयति ततः प्रववृते युद्धमिति।

SRI SUBODHINI: The other "bow and arrow" wielding Yadavas, the commanders of the chariot force and others put on their armour, came out of the fort accompanied by chariots. This chapter deals with "results" (of the grace of our Lord), and hence all this descriptive language is "worldly" (Loukik). As "result" (Phalam) is experienced by everyone, everywhere, it's nature is "worldly". Hence, all these warriors, came out to fight taking with them their respective weapons. In this way, they all got ready to respond to the challenge and attack of Saalwa by themselves. Shri Balarama, despite being in Dwaraka did not act, as He ignored the attacks of this plane Soubha, as it was Lord Siva, who had inspired Saalwa. But this is not the truth, as it is said, that Shri Balarama, had gone out of Dwaraka.

Later, the actual "fighting" is being described as per the following verse, with a view to bring out the valour of both of them.

ततः प्रववृते युद्धं शाल्वानां यदुभिः सह ।

यथासुराणां विबुधैस्तुमुलं लोमहर्षणम् ॥१६॥

VERSE 16 Meaning: "Later, a very fierce "fight" took place between Saalwa and the Yadavas, like the "hair-raising" (horripilation) "big fighting", which the celestial gods and the demons had fought in the earlier times."

श्रीसुबोधिनी-शाल्वानामिति बहुवचनं प्राणभृन्यायेन प्रधानव्य-पदेशन्यायेन वा। उभयेषां युद्धे दाढ्यमाह यथासुराणां विबुधैरिति। असुराणां यथा देवैस्तुमुलमधिकं लोमहर्षणं प्रचण्डप्रहारयूक्तम्। यस्मिन् श्रुते रोमाञ्छो भवति ॥१६॥

ततो मायया तैर्या बिभीषिका प्रदर्शिता तां प्रद्युम्नो निवारितवानित्याह ताश्च सौभपतेर्माया इति ।

SRI SUBODHINI: Here, in the verse, although Saalwa was single and one, reference has been made to "Saalwas" in the "plural" mode. The purport of this, as per our Shri Mahāprabhuji is that, usually there are two types of "rules" in expressions viz. (1) "Pranabhrita" and (2) "Vyadesa". Usually, the "vital air" (Prāna) gives strength to the body and this is referred to in "plural" (i.e. as "many"). Hence the name of Saalwa, who is the most important fighter now, at this time, has been given in the "plural" way! This is done, with a view to accord more "respect" to him.

This very violent and gruesome battle was fought, by both the sides, with great determination and resolve. This is compared to the fierce war, which was fought, in the days of yore, by the celestials with the demons, during which, it is said, everyone experienced "horripiation", due to the intensity of this "fight"! Here also, such a "fight" took place!

Lord Pradhyumna "negated" the "fear" generated by the "Māyik" (power of "illusion") powers of Saalwa! - as per the following verse.

ताश्च सौभपतेर्माया दिव्यास्त्रै रुक्मिणीसुतः।

क्षणेन नाशयामास नैशं तम इवोष्णागुः ॥१७॥

VERSE 17 Meaning: "Like the rising sun destroys, in a second, the darkness of the night, in the same way, Lord Pradhyumna, the son of Rukmini, through "Divine" weapons and arrows, in a second, destroyed the "power of illusion" (Māya) of the Saalwa, the master of Soubha!"

श्रीसुबोधिनी-दिव्यास्त्रैराग्नेयादिभिः नारायणास्त्रेण पाशुपतेन वा मूले छेदमकृत्वा अर्धप्राकृतबुद्ध्या युद्धं करोतीति अपरितोषेणाऽऽह रुक्मिणीसुत इति। यदर्थं कृतवान् तज्जातमित्याह क्षणेन नाशयामासेति। नैशं तमो रात्रेः

संबन्धन्धकारः सूर्यस्य सहजनिराकार्यः। तेन निरायासेन निराकरणमुक्तम्
॥१७॥

ततो विशेषयुद्धमाह विव्याध पञ्चविंशत्येति।

SRI SUBODHINI: Before the use of the "Divine" weapons like the "Agneya" (of fire god), "Narayana" (of Lord Sri Narayana), "Paasupata" (of Lord Siva) and others, which would have destroyed the enemy's army, in the first instance, the fighting was done with "ordinary" weapons. But they were not satisfied with this kind of "fighting" in an ordinary way! Why? Because the one, who fought the enemy here was Lord Pradhyumna, the son of Rukmini! He could not brook any delay in getting over this fighting. Hence, like the sun destroys the darkness of the night in a second, in the same way, Lord Pradhyumna also, negated the effects of the "Māyik" (illusory) conjuring tricks and assaults made by Saalwa, who was the master of the plane Soubha. In this way, all the "Māyik" efforts of Saalwa were destroyed.

Later, a description of the "special fighting", which took place is being done, through the next verse.

विव्याध पञ्चविंशत्या स्वर्णपुङ्खैरयोमुखैः ।

शाल्वस्य ध्वजिनीपालं शरैः सन्नतपर्वभिः ॥१८॥

VERSE 18 Meaning: "The commander of the army of Saalwa was assaulted through 25 arrows, which had golden wings, with an iron pointer and with subtle joinings."

श्रीसुबोधिनी—पञ्चविंशतितत्त्वात्मकाः सर्वे सर्वभावेन विद्धा इति ज्ञापयितुं शाल्वस्य ध्वजिनीपालं सेनापतिं शरैर्विव्याध। सुवर्णपुङ्खैरिति प्रत्यञ्चातः शीघ्रनिर्गमनार्थं। अयोमुखैरिति उत्तमवेधार्थं। मध्ये शराः सन्नतपर्वणिः ॥१८॥

SRI SUBODHINI: The leader of Saalwa's army was attacked with 25 arrows. The purport of this is, that Saalwa and others had in them, the 25 primordial "Tatwas" (principles), and Lord Pradhyumna had decided to attack all these "principles", with all his might! These arrows had golden wings (fangs) — as they could travel faster due to this contrivance. Due to the metallic "pointers", these arrows succeeded in piercing the bodies of the enemies in an efficient way! In the middle, the arrows had small joints, with a view to make them more effective.

शतेनाताडयच्छाल्वमेकैकेनास्य सैनिकान् ।

दशभिर्दशभिर्नेतृन्वाहनानि त्रिभिस्त्रिभिः ॥१९॥

VERSE 19 Meaning: "Lord Pradhyumna, showered 100 arrows on Saalwa, one arrow each for the members of the army, ten arrows each on the charioteers and 3 arrows each on all carriers and chariots (including horses)."

श्रीसुबोधिनी—ततः शतेन शाल्वमताडयत्। एकैकेन चास्य सैनिकान्
दशभिः सारथीन् अश्वांस्त्रिभिस्त्रिभिः ॥१९॥

एवमेकेन सर्वेषां प्रहारः अत्याश्चर्यत्वात् शत्रुभिरपि स्तुत इत्याह तत्तस्येति।

SRI SUBODHINI: Later Saalwa was attacked with 100 arrows. Each of the soldiers was attacked with one arrow and ten arrows were used to attack the charioteers. Three arrows were used to attack the horses (carriers).

In this way, Lord Pradhyumn attacked everyone. This was very wonderful, and this action led, even the "enemy" to do the "praise" of our Lord — as per the following verse.

तत्तस्य चाद्भुतं कर्म प्रद्युम्नस्य महात्मनः ।

दृष्ट्वा तं पूजयामासुः सर्वे स्वपरसैनिकाः ॥२०॥

VERSE 20 Meaning: "On witnessing this astonishing and wonderful way of Lord Pradhyumna's fighting, even the soldiers of the enemy's army, began to praise the glory of Lord Pradhyumna."

श्रीसुबोधिनी—अद्भुतमाश्चर्यकरं मन्त्रसामर्थ्यात्पितृसामर्थ्याद्वा एतदिति पक्षं वारयति महात्मन इति। स्वयमेव महानुभावः। अत एवाश्चर्यम्। स्वस्य परस्य शत्रोश्च सैनिकाः ॥२०॥

ततः शाल्वः स्वयं युद्धं करिष्यतीति वक्तुं तस्य स्वरूपमाह
बहुरूपैकरूपमिति।

SRI SUBODHINI: This "action" of Lord Pradhyumna was astonishing and caused "wonder" for all! Did Lord Pradhyumna show this "prowess", due to the power of "incantations" (Manthras), or due to the blessings of His ancestors? It is said, here, that Lord Pradhyumna was "great" by himself, and all this "action" was done by Him, through His own "power" only! That is why, everyone saw this "action" as wonderful! In fact each and every soldier of His army and of the "enemy", sang the "praise" of His fighting ability!

Through the next verse, with a view to explain, that Saalwa was now getting ready to fight by himself, the form and nature of his "plane" are being explained.

बहुरूपैकरूपं तद्दृश्यते न च दृश्यते ।

मायामयं मयकृतं दुर्विभाव्यं परैरभूत ॥२१॥

VERSE 21 Meaning: "This plane, full of powers of "illusion" made by Maya, sometimes showed itself as the "many", and at other times, showed itself as the "one"

only. Sometimes it disappeared “abruptly”. This caused confusion in the minds of the enemy forces, as they could not determine it’s “true” nature!”

श्रीसुबोधिनी—कदाचिद्बहुरूपं अनेकरूपं दृश्यते कदाचिदेकरूपं कदाचिद् दृश्यते कदाचिन्न दृश्यते इतिप्रमाणप्रमेययोरपि वैलक्षण्यमुक्तमात्र हेतुः मायामयमिति' तर्हि दिव्यास्त्रेण नाशं यास्यतीत्यत आह मयकृतमिति। तर्ह्यन्यैस्तादृशैः सूक्ष्मेक्षिकया तन्नाशोपायो ज्ञातो भविष्यतीत्याशङ्क्याह परैरन्यैर्दुर्विभाव्यं तर्कितुमशक्यमभूदित्यर्थः ॥२१॥

तस्य देशोऽपि दुर्लक्ष्य इत्याह क्वचिद्भूमाविति।

SRI SUBODHINI: This “plane”, sometimes, showed itself as the “many” and sometimes as the “one” only! Sometimes it appeared as though it is “lost”. This plane, thus, exhibited it’s “illusory” nature, and everyone knew, that this plane can be destroyed only through a “divine” weapon! — as it was made by Maya!

Perhaps, some persons knew the subtle way, through which, this plane could be destroyed! Refuting this view, it is said here, in this verse, that no one else could decipher the remedy or plan to destroy this plane!

The exact place where this plane got stationed itself at any given time — even this no one could decipher — as per the next verse.

क्वचिद्भूमौ क्वचिद्व्योम्नि गिरिमूर्ध्नि जले क्वचित् ।

अलातचक्रवद्भ्राम्यत्सौभं तददुरवस्थितम् ॥२२॥

VERSE 22 Meaning: “This plane was seen sometimes on the earth; sometimes in the sky! Sometimes on the peaks of the mountains and at other times, this plane was seen as a swirling discus or wheel on waters! All these, made it extremely difficult to pin point the exact

place where this plane could be placed, at any given time!"

श्रीसुबोधिनी—लक्ष्यं दृष्ट्वा पश्चाच्छस्त्रप्रयोगः। तत् स्थिरे चरे च भवति। चरे च लक्ष्यभूमिः ज्ञातुं शक्या भवति। अस्य तु सर्वमेवाशक्यमिति क्षणमात्रव्यवधानेऽपि विरुद्धदेशान् वर्णयति आकाशभूम्योरतिव्यवधानम्। एवं गिरिमस्तकजलयोरपि अलातचक्रवदध्माच्च भवति तेनाविद्यमानस्थलेऽपि दृश्यत इति, तन्निराकरणार्थं न शस्त्रप्रयोगः कर्तुं शक्यः। केनचिन्मन्त्रादिना तथात्वे तत्प्रतिकारेण प्रतिकर्तव्य इति शङ्कां वारयति तत्सौभं स्वभावत एव दुरवस्थितमिति ॥२२॥

एवं माहात्म्यमुक्त्वा तादृशमपि यादवैः निराक्रियत इत्याह यत्र यत्रेति।

SRI SUBODHINI: It is necessary to decipher the "object" for aiming, which culminates into the "attack" through the weapons! Even if the "object" is moving or fixed, the "place" for attacking this "object" can be determined. But, here, in the case of this plane, every way of determining its actual "place" became difficult and impossible, as this plane could travel to another place, in a split second — like, it could be seen in the sky and on the earth, switching its place, in a split second! Like, it was seen on the peaks of the mountains or in the middle of deep waters! It moved, sometimes, like a revolving wheel — enabling it to create "illusion", that it is present at a particular place, whereas it is not there at all! In this way, none could aim a weapon at it, with a view to destroy it, as no one could correctly determine its actual place! Will it be that, the chanting of any potent "incantations" (Manthras) would have destroyed this plane?! Not at all — as this plane, by its very inherent nature (Swabhava) was "unfixed" (always moving).

After explaining the glory of this "Soubha" plane, through the next verse, it is said, that the Yadavas were

successful to fight and destroy this sort of "plane".

यत्र यत्रोपलक्ष्येत ससौभः सहसैनिकः ।

शाल्वस्ततस्ततोमुञ्चन् शरान्सात्वतयूथपाः ॥२३॥

VERSE 23 Meaning: "The commanders of the Yadava army were able to aim arrows at those places where this plane Soubha along with Saalwa was seen."

श्रीसुबोधिनी—उपलक्षणविधयापि यत्र प्रतीयेत ससौभः सशाल्वः सैनिकसहितश्च ततः सात्वतयूथपाः शरानमुञ्चन्। तत इति तस्मादेशाच्छाल्वस्य गमनं सूचयति। अन्यथा तत्र तत्रेत्युक्तं स्यात् ॥२३॥

एवं सर्वतः शरप्रक्षेपे सूक्ष्मोपि गन्तव्यदेशो रुद्ध इति सौभं सैनिकाश्च शाल्वस्य पीडिता जाता इत्याह शरैरग्न्यर्कसंस्पर्शैरिति।

SRI SUBODHINI: wherever this plane, along with Saalwa became visible, there, the commanders of the Yadavas army, directed their arrows to attack them! The word "Tataha" (then) is used here, to denote that, despite this attack, from these arrows, Saalwa and his plane, were able to get out of these places of attack, very swiftly. (Otherwise the word of "Tataha" would not have been used. The words "Tatra Tatra" (there and there only) would have been used to denote the stationary nature of the plane).

Thus, being attacked in subtle ways, both the plane and Saalwa got, along with his army, affected. This is being described, through the following verse.

शरैरग्न्यर्कसंस्पर्शौशशीविषदुरासदैः ।

पाट्यमानपुरानीकः शाल्वोऽमुह्यत्परेरितैः ॥२४॥

VERSE 24 Meaning: "Saalwa, now got fear when he saw his soldiers getting affected and stressed, through the intolerable arrows unleashed by the enemy; these

sharp arrows gave the experience of heat and “scorching” like that of the fire and sun, and were relentless like the cobra!”

श्रीसुबोधिनी—स्पर्शं अग्न्यर्काभ्यां तुल्यता। पर्यवसाने आशीविषतुल्यता। अत एव दुरासदैः अप्रतीकार्यैः शरैः पाट्यमानं पुरमनीकाः सैनिकाश्च यस्य एतादृशः शाल्वः अमुह्यत्। तर्हिपलायनं तेषां प्रार्थना वा कर्तव्येति तत्राह परेरितैः। शत्रुप्रेरिता एते बाणाः अतः शत्रुजयो मरणं वा उपायः नान्य इति मोहं प्राप्तवान् ॥२४॥

एवं यादवानां पौरुषमुक्त्वा शाल्वस्य सैनिकानामपि पौरुषमाह तुल्यत्वाय शाल्वानीकपशस्त्रौघैरिति।

SRI SUBODHINI: The touch of “arrows” was similar to the scorching sun and fire! They had the efficiency of the “result”, which one experiences (death) after a cobra bites! Like a cobra totally destroys the one, whom it bites! There was no remedy, for them, to ward off this attack! In this way, very sharp arrows began to affect and trouble the plane, Saalwa and his army men! This concerted attack made Saalwa get fear!

After describing the “prowess” of the Yadavas, the “prowess” of the army of Saalwa is also explained, through the next verse — with a view to show their ability to counter all the attacks!

शाल्वानीकपशस्त्रौघैर्वृष्णिवीरा भृशार्दिताः ।

न तत्त्यू रणं स्वं स्वं लोकद्वयजिगीषवः ॥२५॥

VERSE 25 Meaning: “Due to “showering” of arrows of the commanders of Saalwa’s army, the warriors of the Yadavas became affected and stressed. Even then, they did not flee away from the battlefield. Why? As they were eager to conquer “both” the worlds.”

श्रीसुबोधिनी—शाल्वस्याप्यनीपकाः सेनारक्षकाः तेषां च शस्त्रौघाः तैः सर्वशः पीडिताः अपि वृष्णिवीराः स्वं स्वं रणं न तत्त्यजुः। अनेन भागकलृप्त्या युद्धं जायत इति लक्ष्यते। अपरित्यागे हेतुः लोकद्वयजिगीषव इति। जये मरणे वा इहलोके कीर्तिः परलोके स्वर्ग इति अतो लोकद्वयजयार्थमपरित्यागः ॥२५॥

एवं साधारणयुद्धमुक्त्वा प्रधानयुद्धमाह शाल्वामात्य इति।

SRI SUBODHINI: Even though, the Yadavas were affected by the showering of the arrows by the commanders of the army of Saalwa, they did not flee away, from their respective “battle” positions at all! They stayed put there only. From this, we can realize that everyone’s place for fighting was already “pre-designated”, and all of them continued to fight in these places only. They did not flee away from this battlefield, despite being attacked and affected, for the reason, that they were eager to win “both” the worlds. In other words, if they attained “victory” in this battle, they will “win” fame in this world. If they were to be killed during this battle, then, they will attain the “heaven” (where soldiers, who die in battles, go after death). “In this way, we will win both the worlds.”

Up to now, after describing the “ordinary” fighting, through the next verse, the “important battle” is being described.

शाल्वामात्यो द्युमान्नाम प्रद्युम्नं प्राक् प्रपीडितः ।

आसाद्य गदया मौर्व्या व्याहत्य व्यनददबली ॥२६॥

VERSE 26 Meaning: “A warrior by the name of Dhyumān, who was a minister of Saalwa and very strong, and who was troubled by the attacks of Lord Pradhyumna, now, through a mace made of iron attacked Pradhyumna and roared also!”

श्रीसुबोधिनी-अमात्यो मुख्यमन्त्री शाल्वतुल्यः नाम्नाद्युमान् कान्तियुक्तश्च पूर्वं प्रद्युम्नात्पीडितः सन् आसाद्य निकटे आगत्य मौर्व्या कृष्णलोह निर्मितया तृणविशेषबद्धया वा गदया व्याहृत्य ताडयित्वा व्यनदच्छब्दं कृतवान्। जितं जितमिति। यतो बली गदायां बलं प्रधानं तेन महती पीडा जातेति सूचितम् ॥२६॥

ततो यज्जातं तदाह तं द्युमदिति।

SRI SUBODHINI: This Dhyumān was one of the prime ministers of Saalwa and was equal to him. He was brilliant and powerful. He was troubled intensely by the attack of Lord Pradhyumna. Hence, he came near and through a mace, made of black iron (or the mace made of "Moonja" grass) attacked our Lord Pradhyumna. Later he began to "roar" loudly by telling "I have become victorious over Pradhyumna". He was indeed powerful. In the battle with the use of "mace", one's "physical" strength is considered as important. Due to his strength, our Lord Pradhyumna had to undergo severe troubles and stress. This is what is indicated here.

Whatever happened later is being explained through the next verse.

तं द्युमद्गदया शीर्णवक्षस्थलमरिंदमम् ।

अपोवाह रणात्सूतो धर्मविहारुकात्मजः ॥२७॥

VERSE 27 Meaning: "Lord Pradhyumna's chest was cut (through the mace) — although Pradhyumna was capable of vanquishing His enemies at all times! At this time, Suta, the son of Daaruka, who knew the rules of fighting, took Lord Pradhyumna away from the battle-field."

श्रीसुबोधिनी-शरीरस्यैव महती पीडा जाता। यः कश्चनात्रापकर्षः स सर्वोऽपि महादेवसन्माननार्थः। द्युमतः प्रसिद्धस्य गदया शीर्ण वक्षस्थलं

यस्येति। स्वभावतोऽप्यप्रयोजकत्वं वारयति अरिंदममिति। तदा रणस्थानात् तस्य सूतः अपोवाह दूरे नीतवान्। सोऽपि शत्रुपक्षपातीति शङ्काव्युदासार्थमाह दारुकात्मज इति। तस्य भयान्नयनं वारयति धर्मविदिति ॥२७॥

ततः किं जातमित्याकाङ्क्षायामाह लब्धसंज्ञो मुहूर्तेनेति।

SRI SUBODHINI: Lord Pradhyumna got very much affected. The “dishonor” to Lord Pradhyumna, referred to here, is only done with a view to “respect and honour” Lord Siva. Reference has been made here for the “injury” sustained by Lord Pradhyumna, despite being very strong and “scorcher” of His enemies, and He was now taken away from the battlefield by Suta. The charioteer’s name was “Suta”, who was the son of Daaruka (our Lord’s charioteer) and who was aware of the rules of “fighting”! He was not belonging to the enemy’s camp. He did not take away our Lord Pradhyumna, due to “fear”, but he took away the Lord as a good charioteer is supposed to save the master, once he got injured. This is provided for in the scriptures — that an injured person can be taken away from the battlefield.

Later, whatever happened is explained through the next verse.

लब्धसंज्ञो मुहूर्तेन कार्ष्णिः सारथिमब्रवीत् ।

अहो असाध्विदं सूत यद्रणान्मेऽपसर्पणम् ॥२८॥

VERSE 28 Meaning: “Within 2 hours, Lord Pradhyumna got back his consciousness. He told His charioteer, “Oh Suta! You did not do well, through which you have brought me this far, from the battlefield.”

श्रीसुबोधिनी—मुहूर्तमात्रं मूर्च्छितः प्रद्युम्नस्य रुक्मिणीपुत्रत्वात् मातुलादिपक्षपाताद्वा। ततो भगवदनुग्रहात् मुहूर्तानन्तरं लब्धसंज्ञः यतः कार्ष्णिः

कृष्णपुत्रः अग्रे सारथिं दृष्ट्वा अनभिप्रेतं पलायनमिति बोधयन्नब्रवीत्। अहो
इति तस्य तिरस्कारवचनम्। इयं ममापसर्पणं अत्यन्तमसाधु सर्वत्र निन्दितम्।
सूतेति संबोधनं परिज्ञानार्थम् ॥२८॥

ननु लोके पलायमाना अपि शूरा दृश्यन्ते तत्राह न यदूनां कुले जात
इति।

SRI SUBODHINI: Lord Pradhyumna was uncon-
scious for 2 hours. Later He regained consciousness.
Firstly, He was the son of Rukmini. He was also fond
of His uncles and others. Due to these reasons, He had
got the grace of our Lord Shri Krishna, through which,
He was unconscious only for two hours. He was also
the son of our Lord Shri Krishna. No sooner He got
conscious, He saw before Him, the charioteer Suta
standing! He did not like the aspect of "His" being led
away from the battlefield. Hence He began to say to the
charioteer, "alas". This word expressed His utter
displeasure and dissatisfaction. "It was very wrong for
you to have brought Me from the battlefield. I will attain
"ill-fame" due to this, everywhere". "Oh Suta!" — this
addressal has been made to reemphasize the fact, that
"you are aware of my views on this"!

In this world, we see, that even the very brave
warriors run away from the battlefield. Answering this,
Lord Pradhyumna says, through the next verse, that "this
has not happened in the family of Yadu".

न यदूनां कुले जातः श्रूयते रणविच्युतः ।

विना मां क्लीबचित्तेत सूतेन प्राप्तकल्मषात् ॥२९॥

VERSE 29 Meaning: "Up to now, no one has taken
birth in the family of Yadu, who has fled away from the
battlefield! It is Me only, who has run away with a fearful

mind! This “stigma and blemish” has been put on Me, by this Suta only!”

श्रीसुबोधिनी—रणविच्युत इति। रणस्थानादपसरणं न श्रुतपूर्वं मरणं वा जयो वेति न तृतीयः पक्षः। नन्वद्य चेज्जातः तदापि व्याप्तिर्भग्नैवेत्याशङ्क्याह विना मां क्लीबचित्तेन सूतेनेति। अहमेवैकः सोऽपि सूतेन तथा जातः सूतोपि अद्यैव तथा ज्ञातः क्लीबचित्त इति। अतः प्राप्तकल्मषोऽहम् ॥२९॥

ननु किमेतावता तत्राह किं न वक्ष्य इति।

SRI SUBODHINI: “No one from the family of Yadu has run away from the battlefield. Neither, we will hear about this in the future either! Either you die in the battlefield or become victorious. There is no other third choice or way! This “running” away has happened today only, and the “hoary” blemish-free tradition, so far, has been broken. It is due to My “fear” in my mind and I am the only “coward”, who has come in the lineage of Yadu! That too — this has happened, due to the acts of my charioteer Suta, who is a coward. I have got into this ill-fame of bad reputation.”

What is the use of telling all this? This sort of doubt is adequately replied through the following verse.

किं नु वक्ष्येऽभिसंगम्य पितरौ रामकेशवौ ।

युद्धाद्धर्म्यादपक्रान्तः पृष्ठस्तत्रात्मनः क्षमम् ॥३०॥

VERSE 30 Meaning: “What will I be able to explain, about this, to my fathers Shri Krishna and Shri Balarama? Whenever they would question me, what would I be able to tell, as a reply, about my capacity and strength, as I have fled away from the battlefield?”

श्रीसुबोधिनी—पितरौ रामकेशवावभिसंगम्य। नु इति वितर्कं किं वक्ष्ये। वचने प्रकारः कोऽपि नास्तीति। ननु प्रहार एव वर्तते तत्राह

युद्धाद्धर्म्यादपक्रान्त इति। धर्मादनपेतं युद्धं अतस्तस्मादपक्रमः अधर्मो भवति। तर्हि तूष्णीं स्थातव्यमिति चेत्तत्राह पृष्टः इति। तर्हि अशक्तिर्वक्तव्येति चेत् आत्मनः क्षममिति। न हि मया अशक्तिर्वक्तुं शक्या ॥३०॥

किञ्च। सूतदोषेऽप्युक्ते कदाचित्पित्रा अङ्गीकर्तव्यम्। न तु भ्रातृपत्नीभिः हास्यस्वभा भिरित्याह व्यक्तवामे कथयिष्यन्तीति।

SRI SUBODHINI: "What will I say when I go and see my fathers Shri Krishna and Shri Balarama? The word "Nu" (what) has been used to express His inner view i.e. what can or will I say? In other words "I cannot say anything". Will it suffice, if I show the injury on the chest sustained by Me? Answering this, He says that "I have indeed run away from a righteous battle. It is very wrong to run away from such a type of battlefield as during this battle, no "rule" should be broken. "I have run away from the battlefield, and in this way I have done an "unrighteous action" (Adharma). On this it is said, that one should only keep quiet and not tell any "explanation" on this at all! It is further said that "if they (Shri Balarama and Shri Krishna) were to ask you on this further, then, please tell about your "inability and lack of capacity". On this Lord Pradhyumna says that, "I will not be able to tell or speak about My lack of capacity".

"If this "blemish" was caused by my charioteer, and I tell "this" as the reason, then my father may accept this argument but my "aunts" will certainly laugh at Me — not accepting the excuse being offered by Me" — this is being told through the next verse.

व्यक्तं मे कथयिष्यन्ति हसन्त्यो भ्रातृजामयः ।

कलैव्यं कथं कथं वीर तवान्यैः कथ्यतां मृधे ॥३१॥

VERSE 31 Meaning: "My "aunts" will tell me,

with much laughter, "Oh brave one! How come you got into this "weakness" while fighting with others?"

श्रीसुबोधिनी—उक्तेप्युपाये विपरीतं ज्ञात्वा हसन्त्यो भविष्यन्ति यतो भ्रातृजामयः कुलस्त्रियः एवं च वक्ष्यन्तीत्याह क्लैब्यं कथं कथं वीरेति। हे वीर विपरीतार्थं संबोधनम्। अन्यैः सह ते क्लैब्यं कथं कथमिति श्रवणादरे वीप्सा। क्लैब्यं वा कथयिष्यन्ति। हानिकथनेप्युपहासः अन्यै सह कथं कथमिति ॥३१॥

एवमुपालब्धस्य सूतस्य वचनं धर्मं विजानतेति।

SRI SUBODHINI: "Even after telling the actual truth, these ladies will laugh at Me, due to misunderstanding! There "aunts" are from noble royal families and they will poke fun at me and tell, "Oh brave one! How come you have become an eunuch, after fighting with so many persons? The words "Katham, katham" (how come, how come?) have been used by these ladies, out of their love and eagerness to hear about the actual course of events! Even if Lord Pradhyumna tells the truth about the events (as to how He was attacked and injured, thus loosing his strength), these ladies will only laugh at him! — so thought Lord Pradhyumna!

This charioteer "Suta" having got so much "blame", now gives his reply — as per the following verse.

सारथिरुवाच—

धर्मं विजानतायुष्मन्कृतमेतन्मया विभो ।

सूतः कृच्छ्रगतं रक्षेद्रथिनं सारथिं रथी ॥३२॥

VERSE 32 Meaning: "The charioteer (Suta) said, "Oh Lord of long life! Oh Master! I had done this "act", understanding it as my "duty" - as it is the duty of a truthful and sincere charioteer to save the Master from danger, when the Master gets into any danger or trouble."

श्रीसुबोधिनी—धर्म स्वरूपमग्रे वक्तव्यं। तर्हि मरणमस्तु किमित्य-
पसरणमिति चेत्तत्राह आयुष्मन्निति। आयुर्वर्तते। एवं सत्युपेक्षा महदोषाय।
अत आयुर्धर्मं च विजानता मयैतत्कृतम्। धर्ममाह सूतः कृच्छ्रगतं रक्षेदिति।
ममाप्येवंभावे त्वया रक्षणीय इत्युपदेशार्थं वचनम् ॥३२॥

इदं त्वया कुतोवगतमित्याशङ्क्याह एतद्विदित्वा तु भवानिति।

SRI SUBODHINI: Usually the “rules” and “duty” are described in the latter portion of a “verse” (but this is spoken in the first part). If it is told that, “let “death” take place in the battle field and you should not have brought Me, out of the battlefield at all”. Answering this, Suta says, “Oh! Lord of long life! (Aayushmaan) You are full of life, and if I had left you there, then I would have got into a big “sin”. Hence knowing about your long life and realizing about my “duty”, I acted forthwith, and took this action. The rules (scriptures) provide, “a charioteer should save the master, who has got into danger” and I have only followed this time-honoured rule.” The purport of Suta telling like this, also indicates that “Oh Lord! You should also save me from danger, if You were to find me in this situation”!

“Wherefrom you have learnt or understood this? For this doubt, the charioteer is replying as per the following verse.

एतद्विदित्वा तु भवान्मयापोवाहितो रणात् ।

उपस्पृष्टः परेणिति मूर्च्छितो गदया हतः ॥३३॥

VERSE 33 Meaning: “After understanding this “duty of mine”, I had brought You away from the battlefield! You were attacked, through a mace by the enemy! You had become unconscious, due to this blow received by You! At this time, I had brought You out of the battleground.”

श्रीसुबोधिनी-तु शब्दः अज्ञानादागमनं वारयति। एतद्धर्मं ज्ञात्वैव भवान् रणादपोवाहितः। किं मम जातमित्याकाङ्क्षायामाह उपस्पृष्टः परेणेतीति। इत्यमुना प्रकारेण हृदयविदारणरूपेण परेणोपस्पृष्टः शत्रुणा ताडितः। ताडनमाह गदया हतः। ततो मूर्च्छित इति। एतत्कृच्छ्रगमनम्। अतो धर्मकीर्तिविरोधे धर्मो रक्षणीय इति सिद्धान्तः ॥३३॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे षट्सप्ततितमोध्यायः
॥७६॥

SRI SUBODHINI: By using the word “Tu” (but), the charioteer is explaining, that he was not “ignorant” at all (about the “rule”). “I have not brought you out of the battlefield, out of my “ignorance”, but only knowing the “rules” fully (about my duty). I had acted like this on the battlefield. If Lord Pradhyumna were to ask the charioteer, “What had happened to Me, which prompted you to bring Me out of this battlefield?” To this, Suta replies, “the enemy had hit you with his mace and cleaved your chest (heart) and you became “unconscious” after receiving this blow! Having seen you in this “danger”, I weighed, in my mind, the relative importance of my “duty” and your “fame”, and decided that it is my “duty” at that time, to “save” you. Hence I decided that I should protect and perform my “duty”, and due to this, I had brought you, out of the battlefield!”

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 76th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं सप्तसप्ततितमोध्यायं ॥

CHAPTER 77, CANTO 10,

SRI BHĀGAVATAM.

अष्टाविंशेतिपीडायां भगवत्स्मरणे कृते ।

तदुःखवारणं कृष्णश्चकारेति निरूप्यते ॥१॥

KĀRIKA 1 Meaning: "In this chapter, it is explained that, when the Yadavas were subjected to great danger and stress, then, they remembered our Lord Shri Krishna, through which, our Lord Shri Krishna, relieved them of their sorrow."

द्युमतोपि वधं कृष्णश्चेत्कुर्यात्स्वयमागतः ।

तदा प्रद्युम्नदुःखस्य न निवृत्तिर्भवेत् क्वचित् ॥२॥

KĀRIKA 2 Meaning: "If our Lord Shri Krishna having come and had killed Dhyumān, by Himself, then the "fame" of Lord Pradhyumna would not be sustained, and due to this, the "sorrow" of Lord Pradhyumna would never be mitigated."

अतः प्रद्युम्नहस्तेन मारणं तस्य रूप्यते ।

भक्तानां दुःखदानं तु न युक्तमिति वै हरिः ॥३॥

KĀRIKA 3 Meaning: “Due to this reason, it is said, that the killing of Dhyumān took place through the hands of Lord Pradhyumna only. The Lord Sri Hari cannot brook or suffer to see the sorrow of His devotees!”

मतान्तरेणाशक्यत्वं बोधयामास वाक्यतः ।

अन्यथा श्री शुको लीलां तादृशीं नैव वर्णयेत् ॥४॥

KĀRIKA 4 Meaning: “Hence, our Lord tells about His “inability” through the “Other”. Otherwise Sri Sukadeva would not have described this “Divine Leela” in this way.”

[NOTE: The Lord showed, that Lord Sri Balarama also could not conquer Saalwa. This particular “Leela” (of Saalwa) is enacted by our Lord, so that this Leela will be described only for the purpose of “Nirodha” (for getting pure and total Bhakthi to our Lord). OUR LORD IS CAPABLE OF DOING EVERYTHING I.E. HE IS OMNIPOTENT. None can even imagine, that the Lord could not achieve or complete a particular goal or task. In this way WHEN ALL EFFORTS TO REMOVE OUR “SORROW” FAIL, THEN WE SHOULD TAKE “REFUGE” IN OUR LORD ONLY. THIS SORT OF “INTELLECT” IS BLESSED OR GIVEN BY OUR LORD ONLY. THIS “SURRENDER” LEADS TO “NIRODHA ALSO”]

तादृग्लीलान्तरमिव वर्णितां वा न दूषयेत् ।

एवं सिद्धान्तमज्ञात्वा लोको भ्राम्यति सर्वथा ॥५॥

KĀRIKA 5 Meaning: “This world and it’s people, often get into all types of “delusions” (wrong understanding), through “condemning” such “Leelas” of our Lord, unable to realize the “principles” behind our Lord’s such “Leelas”.

कल्पान्तरे तथा चक्रे सूक्ष्मांशस्यावतारतः ।

निरोधे यदि नो ब्रूयात् सिद्धान्तो हि विरुध्यते ॥६॥

KĀRIKA 6 Meaning: "Perhaps, the Lord might have enacted these "Leelas" through His "subtle" Divine parts, in other "aeons" (Yugas). If this Leelas are not told here (for infusing Nirodha), then, this "omission" will go against the "principles".

शास्त्रार्थे दोषनाशय निराकरणमुच्यते ।

अतः स्कन्धार्थशास्त्रार्थौ पक्षाभ्यामिह रूपितौ ॥७॥

पूर्वाध्यायान्ते द्युमतोपकर्षे पश्चात्तापो निरूपितः। प्रद्युम्नस्य तदानीं द्युमद्वधार्थं प्रवृत्तिरुच्यते स तूपस्पृश्येति।

KĀRIKA 7 Meaning: "With a view to remove the "blemish", the same has been "negated" in the "Sāstrārtha" (of our Shri Mahāprabhuji). Hence, here, through two parts (sides), the meanings of the "canto" and of the "scripture" (Sāstra) have been given."

Towards the end of the previous chapter, Lord Pradhyumna was "felled" by the attack of Dhyumān. Lord Pradhyumna became very unhappy due to this. Later Lord Pradhyumna began to put efforts to destroy Dhyumān. This is explained by Sri Sukadeva, through the following verse.

श्रीशुक उवाच—

स तूपस्पृश्य सलिलं दंशितो धृतकार्मुकः ।

नय मां द्युमतः पार्श्वं वीरस्येत्याह सारथिम् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "After doing His ablutions, Lord Pradhyumna wore His armour, took His bow, and told His charioteer, to take Him to the brave warrior Dhyumān."

श्रीसुबोधिनी—मुच्छानन्तरं तथा कर्तव्यमिति सलिलोपस्पर्शनमाचमनं स्नानमित्येके। ततः पुनः दंशितो बद्धकवचः। नारायणकवचादिना लौकिकेन च। ततो धृतकार्मुकः। अनेन पूर्वं कवचरहित एव स्वपौरुषाभिमानात् गत इतिलक्ष्यते। अत एव गर्वनाशार्थं भङ्गोपि। ततः मां द्युमतः पार्श्वं नयेति सूतं प्रति वचनम्। शत्रोः प्रशंसामाह—वीरस्येति ॥१॥

स तु वञ्चितः सन् लज्जया आक्रोशेन मारित इति दोषव्यावृत्त्यर्थमाह विधमन्तं स्वसैन्यानीति।

SRI SUBODHINI: After getting out of an “unconscious” state, one should perform the “ablutions” (Aachamanam) through water. In other words, Lord Pradhyumna took his bath. He then chanted the verses of “Narayana Kavacham” and then put on His armour (in the traditional way). He took out His bow. This indicates, that Lord Pradhyumna had not worn his armour earlier, due to the confidence in His ability and prowess (was it “pride”?). Due to this “pride” only, our Lord Sri Krishna had decided to “humble” him, and Lord Pradhyumna was defeated. Later, Lord Pradhyumna told his charioteer Suta to take Him to the “brave” warrior Dhyumān!

With a view to remove the “blemish”, that may get attached to Lord Pradhyumna for killing Dhyumān, through clever and cunning strategy, or through “bashfulness” or in “celebration” (enthusiasm), the following verse is spoken.

विधमन्तं स्वसैन्यानि द्युमन्तं रुक्मिणीसुतः ।

प्रतिहत्य प्रत्यविध्यन्नराचैरष्टभिः स्मयन् ॥२॥

VERSE 2 Meaning: “Lord Pradhyumna stopped Dhyumān from destroying His own army (i.e. our

Lord's), and, smilingly, attacked Dhyumān with eight arrows."

श्रीसुबोधिनी—स्वबलघातकत्वान्मारीय एवेत्यर्थः। तथाप्याक्रोशेन मारणादाह रुक्मिणीसुत इति। प्रतिहत्य अन्विष्य भर्त्सयित्वा वा अष्टभिर्नाराचैः प्रत्यविध्यते। ससामग्रीकं नाशितवानेवेत्यर्थः। स्मयन्निति। अधुनास्य बलं द्रष्टव्यमित्यर्थः ॥२॥

अष्टबाणानां विनियोगमाह चतुर्भिश्चतुरो वाहानिति।

SRI SUBODHINI: "He who destroys our army, he deserves to be killed only". Determining like this, Lord Pradhyumna killed Dhyumān, with great "zeal" (Kolāhala) as our Lord is the son of Rukmini. Dhyumān was hiding himself, in the midst of his army. Our Lord spotted him after searching and attacked him, with His eight arrows, while making a boisterous noise! He destroyed all the weapons of war, which were with Dhyumān. Our Lord was seen "laughing" at this time of destroying the enemy. The purport of this is, that the "valour" of Dhyumān was now exposed fully!

Through the next verse, the way the "eight arrows" were used is being described.

चतुर्भिश्चतुरो वाहान्सूतमेकेन चाहनत् ।

द्वाभ्यां धनुश्च केतुं च शरेणान्येन वै शिरः ॥३॥

VERSE 3 Meaning: "Through 4 arrows the 4 horses were killed; with one arrow, the enemy charioteer was killed. With one arrow, the bow was broken; another arrow broke the flag staff and with another, his head was cut away."

श्रीसुबोधिनी—द्युमतः शिरः अन्येनाष्टमेन। यानारुह्य येन प्रेरितो येन करणेन येन लब्धप्रतिष्ठः तत्सर्वमच्छिनत् ॥३॥

ततोऽन्येपि प्रधाने मारिते तद्बलं मारितवन्त इत्याह गदसात्यकिसाम्बाद्या इति।

SRI SUBODHINI: Through the eighth "arrow", the head of Dhyumān was cut away! His horses were killed through 4 arrows (i.e. on whom he was riding on the chariot). The charioteer was killed with one arrow and the bow, with which, he was seen fighting was broken with one arrow. The flag staff, which pronounced his fame, was cut away with one arrow only!

After the destruction of this important warrior, through the next verse, the destruction of his army is being done.

गदसात्यकिसाम्बाद्या जघ्नुः सौभपतेर्बलम् ।

पेतुः समुद्रे सौभेयाः सर्वे संचिन्नकन्धराः ॥४॥

VERSE 4 Meaning: "Gada, Saathyaki, Saamba and other warriors now killed the warriors of the army of Saalwa, and their heads, which were cut away, along with their bodies, fell into the ocean."

श्रीसुबोधिनी—गदया प्रद्युम्नो मारित इति स्वबलेन तत्सैन्यं मारितवन्तः। गदयामेव शौर्यं बलं च व्यापृतं भवति। ततः सौभेयाः सर्वे अन्तरिक्षे युद्धार्थमागताः पलायमाना वा समुद्रेपतिताः। संचिन्नकन्धराः सन्तः ॥४॥

एवं भगवत्प्रतीक्षार्थं यादवशाल्वानां जयापजयरहितानां युद्धानुवृत्तिमाह एवं यदूनामिति।

SRI SUBODHINI: Lord Pradhyumna had been attacked through the "mace" earlier. Hence, Lord Pradhyumna, began to destroy the army of Saalwa, through His power and strength. Valour and strength always remain in the "mace". Later, the warriors of the army of Saalwa came to fight, in the sky. But they fled

away, fearing defeat. Even then, many of them were attacked, and their heads were cut away. Their heads and bodies fell into the ocean, due to this attack.

The Yadavas, neither attained victory or a defeat. They awaited the arrival of our Lord Shri Krishna (from Indraprastha). Hence, the battle continued to rage — as per the following verse.

एवं यदूनां शाल्वानां निघ्नतामितरेतरम् ।

युद्धं त्रिणवरात्रं तदभूत्तुमुलमुल्बणम् ॥५॥

VERSE 5 Meaning: "In this way, the armies of the Yadavas and Saalwa destroyed each other and continued to fight this cruel battle for 27 days, with great zeal and intense rivalry."

श्रीसुबोधिनी—इतरेतरं निघ्नतामिति समता। त्रिणवरात्रं सप्तविंश-
त्यहोरात्रम्। तुमुलमत्याक्रोशयुक्तम्। उल्बणं क्रूरं च ॥५॥

एवं यादवानां दुरत्ययं गतानां महददुःखं निरूप्य भगवत एवमुपेक्षाऽयुक्तेति
दोषपरिहारार्थं मतान्तरमारभते इन्द्रप्रथं गत इति।

SRI SUBODHINI: "They were killing each other" — through these words, it is indicated, that both the "armies" were equal in strength. They fought for 27 days. The fighting was "cruel and dangerous". In this way, the "mutual killing" continued for 27 days, in a most zealous and cruel way!

In this way, this great sorrow for the Yadavas was not mitigated. As it is not appropriate for our Lord to forsake the Yadavas, even at this crucial "suffering" time, through the next verse, another topic (of our Lord's action) is being started by Sri Sukadeva.

श्रीशुक उवाच—

इन्द्रप्रस्थं गतः कृष्ण आहूतो धर्मसूनुना ।

राजसूयेथ निवृत्ते शिशुपाले च संस्थिते ॥६॥

VERSE 6 Meaning: “Sri Sukadeva said, “Our Lord Sri Krishna had gone to Indraprastha on being invited by Yudhishtira. Later the “Raajasooya” sacrifice was completed. Sisupala also was killed. Later....”

श्रीसुबोधिनी—मतान्तरे पूर्वोक्तन्यायेन न गमनागमनेनापि संभ्रमस्तथा। तदर्थं तत्रत्यां कथामेवाह धर्मसूनुना आहूतः स्वयमेकाकी इन्द्रप्रस्थं गतः पश्चाद्बलभद्रोऽप्याहूतः। मानभङ्गस्तु तस्मिन् काले नास्ति। विद्यमानोऽपि प्रकारान्तरे वा भविष्यति। अतः बलभद्रसद्भावोऽपि न दोषाय। ततो राजसूये निवृत्ते भिन्नप्रक्रमेण समाप्ते शिशुपाले च मृते तदनन्तरमेव ॥६॥

SRI SUBODHINI: There was no opulence or ostentatious display of our Lord going over to Indraprastha or returning from there. Hence, whatever happened at Indraprastha is being retold now. Yudhishtira had invited earlier our Lord Sri Krishna only . Later, Shri Balarama was also invited. Did Duryodhana get humiliated at this time? Perhaps it might have happened in a different way, and there was no “blemish” attached to our Shri Balarama being there at Indraprastha at this particular time. Later the “Raajasooya” sacrifice was completed. Sisupaala was killed and later....”

कुरुवृद्धाननुज्ञाप्य मुनींश्च ससुतां पृथाम् ।

निमित्ताम्यतिथोराणि पश्यन्द्वारवतीं ययौ ॥७॥

VERSE 7 Meaning: “After taking the permission of the elderly Kauravas, the sages and the Pandavas (the sons of aunty Kunti (Prita)), our Lord Sri Krishna, on seeing the most dangerous portents (signs) came to Dwaraka.”

श्रीसुबोधिनी—कुरुवृद्धाननुज्ञाप्य पुत्रसहितां पितृभगिनीं च पृष्ठा
अपशकुनेषु जायमानेषु द्वारकाऽस्वास्थ्यज्ञापकेषु प्राप्तशङ्क इव घोराणि
निमित्तानि पश्यन् द्वारवतीं ययौ ॥७॥

मध्ये गच्छतश्चिन्तामाह आह चेति।

SRI SUBODHINI: After getting permission from the old “Kauravas”, and after talking to Kunti along with the Pandavas, our Lord Sri Krishna came to Dwaraka, seeing the dangerous portents and evil signs (of a disaster).

Through the next verse, the “concern and anxiety” of our Lord, during His return journey are being described.

आह चाहमिहायात आर्यमिश्राभिसंगतः।

राजन्याश्चेद्यपक्षीया नूनं हन्युः पुरीं मम ॥८॥

VERSE 8 Meaning: “While traveling, our Lord told himself, in His mind, “I have come here (Indraprastha) with My elder brother. Certainly, the supporters of Sisupaala would be destroying My city in the meantime.”

श्रीसुबोधिनी—प्रथमतः अहमिव इन्द्रप्रस्थे समागतः पश्चादार्यमिश्रेण
बलभद्रेण अभिसंगतो मिलितः। सहैव वा आगमनं। ततो रक्षार्थम-
वतीर्णाशद्वयमपि द्वारकायां नास्तीति चैद्यपक्षीया राजन्या दैत्याः नूनं मे
पुरीं हन्युः ॥८॥

SRI SUBODHINI: “I have come to Indraprastha, in the first instance! Later Shri Balarama also came here. Hence, along with Him, I have stayed here only. We both, who have manifested ourselves, for giving safety and protection, are not now available at Dwaraka. Hence, the supporting kings and warriors of the Chaidhya king viz. Sisupaala, who are all demons in disguise, would certainly attack and destroy My city Dwaraka, in the meantime.”

निमित्तदर्शनं चिन्ताभङ्गश्चेति निरूप्यते ।

मतान्तरे दोषभावं मोहका वर्णयन्ति हि ॥

ततो यज्जातं तदाह वीक्ष्य तत्कदनमिति।

KĀRIKA 1 Meaning: “The seeing of evil omens, anxiety and the destruction of the city — all these have been referred to. The reason for this is, that the Lord pointed out the “blemish” in the minds of those, who are prone to get “infatuated” (Moha). (NOTE: This is the usual reaction of those, who are “infatuated” with the “Moha” (infatuating power) of our Lord.)

Whatever happened later is being explained through the next verse.

वीक्ष्य तत्कदनं स्वानां निरूप्य पुररक्षणम् ।

सौभं च शाल्वराजं च दारुकं प्राह केशवः ॥९॥

VERSE 9 Meaning: “On seeing the destruction of his army, and on seeing the plane “Soubha” and Saalwa, after arranging for the security of the city, our Lord Sri Kesava, told like this, to His charioteer Daaruka.”

श्रीसुबोधिनी—अहोरात्रं युद्धक्लेशं वीक्ष्य पुररक्षणमर्थादबलभद्रं निरूप्य यथाकथञ्चित्कथाया अनुवादान्नात्रासमर्पकतादोषः नापि क्रियायाः क्रियान्त-रोल्लङ्घनदोशः। सौभं च निरीक्ष्य शाल्वराजं च निरीक्ष्य स्वसारथिं दारुकं प्रति प्राह। स्वतः समर्थस्य सूतप्रेरणमयुक्तमित्याशङ्क्याह केशव इति। यथा ब्रह्मशिवौ प्रेरयति तथैनमपीत्यर्थः ॥९॥

तस्मिन् कल्पे सारथिः प्राकृत इति संबोधयति—रथं प्रापयेति।

SRI SUBODHINI: On seeing the sorrow of His own army, who were fighting day and night, our Lord told Shri Balarama to look after the safety of Dwaraka city, and later told Daaruka. Our Lord Sri Krishna saw the sky plane “Soubha” and Saalwa, and told His

charioteer Daaruka. Our Lord Sri Krishna is all-capable and omnipotent and being so, why He has to tell His charioteer? (i.e. He could have inspired him to do, what He desired). Answering this, it is said, that the Lord's holy name of "Kesava" has been given in this verse to emphasize that **LIKE, HE INSPIRES LORD BRAHMA AND LORD SIVA**, here also, it is He who had inspired His charioteer!

At this particular time, our Lord's charioteer was "a person" (physical and not "supernatural"), and this is indicated, through the next verse.

रथं प्रापय मे सूत शाल्वस्यान्तिकमाशु वै ।

संभ्रमस्ते न कर्तव्यो मायावी सौभराडयम् ॥१०॥

VERSE 10 Meaning: "Oh Suta! Take My chariot very quickly near to Saalwa! Do not be afraid on any account. The master of this plane (i.e. Saalwa) is a "conjure." (i.e. he who uses the power of "illusion" (Māya).

श्रीसुबोधिनी-संभ्रमो भयं। ते त्वया। यतः सौभराट् मायावीति तस्य स्तुतिः। पूर्वप्रेरणायां दारुको विकलः स्थित इति ॥१०॥

SRI SUBODHINI: "Please do not be afraid" — though the master of this sky-plane "Southa" is adept in using "Māyik" (illusion creating) powers. The Lord has now praised Saalwa, by using this word! When Daaruka was being told (inspired), he was in a state of "fear". After the "inspiration" from our Lord, his "fear" got destroyed.

इत्युक्तश्चोदयामास रथमास्थाय दारुकः ।

विशन्तं ददृशुः सर्वे स्वे परे चारुणानुजम् ॥११॥

VERSE 11 Meaning: “On getting such an “order” from our Lord, Daaruka sat on the chariot and drove it. Both the Yadavas and the enemy forces, now saw, the entry of “Garuda” into the battlefield!”

श्रीसुबोधिनी—एवं भगवता उक्तः भगवन्तं मानयामास तथैव करिष्यामीति भयं त्यक्त्वा प्रवृत्त इत्यर्थः। रथं सम्यगास्थाय यतो दारूणां शिरोरूपः सुखरूपो वा अतस्तदिच्छानुसारेण दारूणां चलनमुक्तम्। ततो रथस्य शीघ्रगत्या रेणुभिराच्छादने रथमदृष्टैव सर्व एव स्वे परे च अरुणानुजं गरुडमेव विशान्तं ददृशुः ॥११॥

ततः शाल्वेनैव कृष्णो दृष्ट इत्याह—शाल्वश्चेति।

SRI SUBODHINI: On getting our Lord's orders, Daaruka told our Lord, that he will obey His orders and act accordingly. After saying like this, without any fear and becoming very alert, he began to drive the chariot. He sat properly on the chariot. His name is “Daaruka” — meaning “solid wood” (Kaashta). The purport of his name is that, the chariot will move about, only as per his will and desire (Rata = chariot = wood (Kaashta). He drove the chariot very fast and due to this, a lot of dust was raised. This dust covered the chariot, and due to this, no one was able to see this chariot clearly. Our Lord's army and the army of the “ememy” were able to see only the “Garuda bird” (on the flag of our Lord's chariot) and nothing else!

Then, only Saalwa saw our Lord Sri Krishna, as per the next verse.

शाल्वश्च कृष्णमालोक्य हतप्रायबलेश्वरः ।

प्राहरत्कृष्णसूताय शक्तिं भीमरवां मृधे ॥१२॥

VERSE 12 Meaning: “Saalwa, on seeing his army being destroyed, saw our Lord Shri Krishna. He now,

aimed his weapon on the charioteer of our Lord, which made a dangerous sound!"

श्रीसुबोधिनी—हतप्रायबलस्येश्वरः सोपि निरन्तरयुद्धेन क्लिष्टः। ततः क्रोधेन सूतेन रथः शीघ्रमानीत इति कृष्णसूताय भीमरवां शक्तिं प्राहिणोत्। मृधे युद्धे सावधानदशायाम् ॥१२॥

ततस्तन्निराकरणमाह—तामापतन्तीति।

SRI SUBODHINI: Saalwa, whose army was being destroyed, and due to the incessant fighting, was also in great misery. The charioteer of our Lord also had brought the chariot, very swiftly. Hence, Saalwa got angry on the charioteer and aimed his weapon (Shakthi) on him. This weapon made a very dangerous sound during this attack. At this time Saalwa was very alert, as he was standing, while he attacked.

This "Shakthi" weapon was destroyed by our Lord. This is being described through the next verse.

तामापतन्तीं नभसि महोल्कामिव रंहसा ।

भासयन्तीं दिशः शौरिः सायकैः शतधाच्छिनत् ॥१३॥

VERSE 13 Meaning: "This weapon came so very fast, while making all the sides "brilliant" through it's power! But our Lord Sri Krishna shattered this weapon into smithereens with many arrows, in the sky itself!"

श्रीसुबोधिनी—दर्शनेनापि भयजनकत्वायाह महोल्कामिवेति। रंहसा आपतन्तीमिति प्रतीकारान्तरं निराकृतम्। भासयन्तीं दिश इति तस्या माहात्म्यं फलावश्यकत्वाय। ततो भगवान् सायकैः बहुभिरेव शतधा अच्छिनत् ॥१३॥

ततः प्रहारकर्तुरपि प्रहारं कृतवानित्याह—तं चेति।

SRI SUBODHINI: The nature of this weapon is being explained, that people got great fear, just by

looking at it! It was looking so much diabolic! It was coming so very fast, that nobody else would be able to stop or challenge it. This weapon made all the sides, brilliant. Appreciating it's evil effects, if it were to strike the earth, our Lord, using a number of arrows, shattered this weapon into smithereens in the sky itself!

Later, our Lord attacked Saalwa, who had attacked with this weapon. This is being described, through the next verse.

तं च षोडशभिर्विद्ध्वा बाणैः सौभं च खे भ्रमत् ।

अविध्यच्छरसंदोहैः खं सूर्य इव रश्मिभि ॥१४॥

VERSE 14 Meaning: "With 16 arrows, Saalwa was attacked. The revolving "Soubha" plane, in the sky was smashed and attacked in such a way, through many arrows, that it resembled the piercing of the sky by the rays of the sun!"

श्रीसुबोधिनी-षोडशभिर्बाणैरष्टाङ्गेषु द्वाभ्यां द्वाभ्यां वेधः। सौभं च षोडशभिः खे भ्रमदेव न तु स्थितं आदौ तं विद्ध्वा रक्षाया अभावे सौभं च अविध्यत्। तत्र तु शरसन्दोहा एव बहव एव उपर्यधश्च। वेधार्थं दृष्टान्तः स्वं सूर्य इवेति। अनेनाकाशस्य पीडाभाव इव सौभस्यापि पीडाभावो निरूपितः। महादेवप्रशंसेयम् ॥१४॥

ततो महादेवभक्त्या सौभातिक्रमे कृते शाल्वोऽप्यतिक्रमं कृतवानित्याह शाल्वः शौरैरिति।

SRI SUBODHINI: The eight limbs were pierced by our Lord's 16 arrows (2 each). As Saalwa was not protecting the sky plane "Soubha", our Lord attacked the plane also, with many arrows. This plane was cut from the bottoms up to it's higher dome! An example is given here, to make us understand this clearly. Like the sun pierces the sky with it's rays. By telling like this,

it is mentioned, that the sky does not suffer due to the rays of the sun, in the same way, this sky-plane also was not affected much! This is specially mentioned to bring out the glory of Lord Siva!

On seeing his sky-plane being attacked, through his devotion to Lord Siva, Saalwa also began to attack. This is being described through the following verse.

शाल्वः शौरैस्तु दोः सव्यं सशार्ङ्गं शार्ङ्गधन्वनः ।

बिभेद न्यपतद्भस्ताच्छार्ङ्गमासीत्तदद्भुतम् ॥१५॥

VERSE 15 Meaning: "Saalwa now pierced, with his arrows, our Lord's Sharngha bow along with His holy hand. This attack made the bow fall on the ground! Such a wonderful Leela was enacted here!"

श्रीसुबोधिनी—तु शब्दः सिद्धान्तं वारयति। सव्यं दोः वामं बाहुं सायुधं च। यतोयं शार्ङ्गधन्वेति प्रसिद्धः। एवं प्रसिद्धहेतुसहितं महापराक्रमसहितं निराकृतवानिति महादेवप्रशंसा, हस्तात् न्यपतदित्यपि ॥१५॥

SRI SUBODHINI: The word "Tu" (but) is used to indicate that, whatever is being now told is not the "actual facts", as it happened or was seen. Saalwa is supposed to have pierced our Lord's hand, and that the bow "Sharngha", had also fallen down! This incident has been explained in this way, with a view to sing the glory of Lord Siva (and not of Saalwa).

हाहाकारो महानासीद्भूतानां तत्र पश्यताम् ।

विनद्य सौभराडुच्चैरिदमाह जनार्दनम् ॥१६॥

VERSE 16 Meaning: "All those, who witnessed this, made tumultuous exclaiming sounds and Saalwa, roaring with a big sound, began to tell our Lord in this way."

श्रीसुबोधिनी—(तत्र पराक्रमसहितं) तत्र पश्यतां भूतानां
अभूतपूर्वत्वाद्वाहाकारः। एवं कायिकनिराकरणमुक्त्वा वाचनिकमाह विनद्येति।
जितं जितमिति विनदनमुक्त्वा। ततः सौभराट् सौभे विराजनानः।
जनार्दनमविद्याया अपि नाशकम् ॥१६॥

भ्रान्तः सन्निधमाह यत्त्वयेति द्वाभ्याम्।

SRI SUBODHINI: All those who were witnessing this battle, now exclaimed aloud, as they had never seen such a “sight” before! After describing whatever was done by Saalwa, through his “body” (physical), now Saalwa uses his “words” and roared with a high and loud sound, “I have won! I have won!” Later seated on his sky plane Soubha, began to speak to our Lord, who destroys the ignorance of everyone (Avidhya).

He told in the following two verses, having become literally “mad”!

यत्त्वया मूढ नः सख्युर्भ्रातुर्भार्या हतेक्षताम् ।

प्रमत्तः स सभामध्ये त्वया व्यापादितः सखा ॥१७॥

VERSE 17 Meaning: “Oh foolish person! You had taken away the woman of my brother and friend Sisupaala, when all of us were seeing! You have also killed our friend (Sisupaala), when he was seated in the assembly, without being alert.”

श्रीसुबोधिनी—तस्य वाक्यं निरूप्यते। अमूढेति छेदः। न सख्युः
शिशुपालस्य तव भ्रातुः भ्रातृरूपसख्युर्वा ईक्षतामस्माकं सतामेवाकिञ्चि-
कराणामग्रे हता। अनेन स्वाभाविकशौर्यात्तव महच्छौर्यमिति स्तुतिरुक्ता। न
केवलं तद्भार्या आत्मसात्कृता किन्तुसोपीत्याह प्रमत्तः स सभामध्य इति।
सोऽपि समर्थः तथापि प्रमत्तत्वात्सभायां त्वया व्यापादितः न तु युद्धे अतः
स सखेति हेत्वर्थं पुनः कथनम् ॥१७॥

ततः स्वकर्तव्यमाह तं त्वेति।

SRI SUBODHINI: In reality Saalwa's words says, "Amooda" – meaning "Oh wise one!". "You have taken away the wife (woman) of my friend and brother Sisupaala, when we were peaceful and actually seeing! (i.e. abduction). Through these words, Saalwa really meant to say that, "Your valour is extraordinary and great". This also becomes a "praise" sung for our Lord! Saalwa says, that not only the Lord "abducted" the bride of Sisupaala, but also made her, His own wife! He says further that Sisupaala, though being a great warrior, was not alert (unprepared) due to which, "You, in the middle of the assembly, killed him. You did not kill him through a "fight" in a regular battle! "He was my friend". With a view to reiterate this, he says this again.

Through the next verse, he speaks about his own "duty" to be performed.

तं त्वाद्य निशितैर्बाणैरपराजितमानिनम् ।

नयाम्यपुनरावृत्तिं यदि तिष्ठेर्ममाग्रतः ॥१८॥

VERSE 18 Meaning: "Proud as You are, due to being unconquered so far, if You (viz. the Lord) continue to stand before me, then, today only, I will despatch You to that place, through my sharp arrows, from where, You will not be able to return at all."

श्रीसुबोधिनी-निशितैरिति स्वपौरुषख्यापनम् ॥१८॥

भगवांस्तु वाक्येन शब्दातिक्रमं निवारयति वृथा त्वं कथ्यस इति।

SRI SUBODHINI: In this verse, Saalwa speaks about his "duty" or intended "action". He wants to exhibit his prowess, through his words, and referring to the "sharp arrows" which, he has!

Our Lord, however, through His own words negates Saalwa's "verbal" attack, as per the following verse.

श्री भगवानुवाच—

वृथा त्वं कथ्यसे मन्द न पश्यस्यन्तिकेऽन्तकम् ।

पौरुषं दर्शयन्ति स्म शूरा न बहुभाषिणः ॥१९॥

VERSE 19 Meaning: "Our Lord Sri Krishna said, "Oh dull-witted Saalwa! You are indulging in useless talk! You are not able to see the factor of "time" (Kaala) standing near to you. Real warriors do not talk much. They only show their valour and power."

श्रीसुबोधिनी—अर्थस्य बाधितत्वाद् एव मन्दत्वं प्रत्युत विपरीतं तर्वास्तीत्याह न पश्यसीति। अन्तिके मच्चाग्रे तवान्तकोस्तीति इदमप्ययुमैक्तमिति जयापजययोः अव्यवस्थेति शूराणां स्वप्रशंसाकथनमयुक्तमिति तमुपदिशति पौरुषं दर्शयन्ति स्मेति। पौरुषं पुरुषशरीरबलम्। शूराः क्षत्रियाः। ब्राह्मणानां तु वाग्बलमेव भवति इति तच्छ्रुदासः ॥१९॥

एवमुक्त्वा स्ववाक्यसत्यत्वाय भगवान्स्वपौरुषं दर्शयामास इत्युक्त्वेति।

SRI SUBODHINI: "Whatever you have told up to now will not take place at all! Hence you seem to be a dull-witted person. In fact, the events, which will take place will be against your wishes! As you are a foolish person, you are unable to see the unfolding of the events to come! Very soon, you will be dying through My hands! For Me, to tell like this, is also not appropriate, as "victory" or "defeat" is not "determinable" before hand! Real warriors do not speak about their own "glory". By telling like this, our Lord began to give His "instructions" (advice — Upadesa). "The real warriors, show the strength of their power (of their body). Warriors are known only for their "strength" and power

of their "physical bodies". It is only in the Brahmins, one should see the strength and power of their "words". (Hence, showing one's strength through the "words" is inappropriate for a member of the warrior class.)

With a view to make His words "true", our Lord began to show His power and strength. This is being described through the next verse.

इत्युक्त्वा भगवान् शाल्वं गदया भीमवेगया ।

तताड जत्रौ संरब्धः स चकम्पे वमन्नसृक् ।

गदायां संनिवृत्तायां शाल्वस्त्वन्तरधीयत ॥२०॥

VERSE 20 Meaning: "Having told this, our Lord getting angry, attacked and hit Saalwa's body, through His mace, having the force, which is very fearsome! He now shed a lot of blood and began to tremble! When the Lord, withdrew His mace, Saalwa took this opportunity to disappear from this place."

श्रीसुबोधिनी-यतो भगवान् समर्थः। भीमवेगयेत्यलौकिकं सामर्थ्यं निराकृतम्। जत्रौ कण्ठमालास्थिनि। संरब्धः क्रोधेन क्रियावेशमात्रं वा। ततः स शाल्वः असृग्वमन् चकम्पे। ततस्तस्य लोहितं दृष्ट्वा कृतकार्या गदा निवृत्ता तस्यां निवृत्तायां प्रहारान्तरेण मरणं भविष्यतीति निश्चित्य-असुरत्वाद्भगवद्रूपां मायां प्रार्थयितुमन्तरधीयत। तु शब्देन महादेवपक्षो निवारितः ॥२०॥

ततो भगवद्रूपमायाकृत्यमाह ततो मुहूर्त इति।

SRI SUBODHINI: OUR LORD IS OMNIPOTENT — capable in every way! The mace had a terrible speed. In this way, the "supernatural" aspect has been negated. Our Lord attacked the body of Saalwa (in the neck region) with great anger. This made Saalwa shed blood and tremble! On seeing Saalwa, full of blood, the "mace"

returned back to our Lord, considering that it's "job" was completed! On this, Saalwa thought, that he had now escaped from this "mace". But he got the fear, that he could be attacked again in a different way, and that he will also die! Being a demon, he "disappeared" from this place, with a view to pray to his God. "The deity of illusion" (Māya), which is also a form of our Lord only! The word "Tu" (but) has been used to indicate, that Lord Siva was no more supporting him!

Through the next verse, the "tasks and actions" of "Māya" (which is our Lord's form only) are being described.

ततो मुहूर्त आगत्य पुरुषः शिरसाच्युतम् ।

देवक्याप्रहितोस्मीति नत्वा प्राह वचो रुदन् ॥२१॥

VERSE 21 Meaning: "Later, after two hours, one person came there and prostrated to our Lord, with his head. He told our Lord, while weeping profusely, that he has been sent by our Lord's mother Devaki."

श्रीसुबोधिनी—मुहूर्तानन्तरं कश्चित्पुरुषः समागतः। इदं मानसनिराकरणम्, तेन मनसा प्रार्थितेश्वरेण क्रियत इति भगवतोपि मनस्येव काचित्प्रतिभा सेव, स पुरुषो मायिकः तथापि भगवदीय इति भगवत्यमीपागमनेपि न तस्य नाशः। सोऽपि व्योमाहार्थं मच्युतमव्यामुग्धं देवक्या अहं प्रहित इति आत्मानं निवेद्य पश्चाद्भगवन्तं नत्वा रुदन्वचः प्राह। देवक्यन्तरङ्गं त्वख्यापनाय रोदनम् ॥२॥

तस्य वाक्यं कृष्ण कृष्णोति।

SRI SUBODHINI: After some time, someone came. Saalwa had prayed to his God "Māya" for creating one illusory "person". Our Lord being the "doer" of everything; hence, through the mind of Saalwa, a "person" got manifested, who was "illusory" by nature (Māyik). But as he belonged to our Lord, he was not destroyed although

he had come near to our Lord. He now told our Lord Achyuta (who can never be "infatuated"), with a view to "infatuate" him, that "I have been sent by mother Devaki". After telling like this, he prostrated to our Lord and while weeping, he began to tell our Lord the following words. He had "wept", because he wanted our Lord to understand, that he was one of the intimate servants of mother Devaki!

Through the next verse, whatever is told by the visitor is being described.

कृष्ण कृष्ण महाबाहो पिता ते पितृवत्सल ।

बद्ध्वापनीतः शाल्वेन सौनिकेन यथा पशुः ॥२२॥

† **VERSE 22 Meaning:** "Oh Lord Sri Krishna! Oh Lord Sri Krishna! Oh great warrior! Oh beloved of your parents! Saalwa has taken away your father, like a butcher takes away an animal, bound hand and feet!"

श्रीसुबोधिनी—दुःखे वीप्सा। महाबाहो इति क्रियाशक्तिसामर्थ्यम्। वाच्यमाह पिता ते इति। पितृवत्सलेति। अभिमानार्थं संबोधनम्। बद्ध्वा अपनीत इति महत्यपमानना। स्वयमेव त्यक्ष्यतीति शङ्काभावाय दृष्टान्तमाह सौनिकेनेति। सूनायां प्रसिद्धः मारक एव अतो मारणार्थं नीतवानित्यर्थः ॥२२॥

निराकरणकार्यं भगवति भातमित्याह निशम्य विप्रियमिति ।

SRI SUBODHINI: "Krishna! Krishna!" — Our Lord's holy names have been repeated, with a view to explain the "sorrow" experienced. The word "warrior of big arms" (Mahaabuja) is used to indicate, that the Lord has the full capacity and power to undertake any action! "Your father has been abducted, bound, by Saalwa. You are very fond of your father (Vasudeva)! The emphasis has been made on our Lord's father being "bound", so that the Lord will think about His own "prestige"

in this way. He has taken away your father, like a “butcher” takes away an animal, fully bound, (with a view to kill) i.e. usually butchers take away animals only to be killed! In the same way, Saalwa also has taken away your father, so that he can kill him, as an act of revenge. Hence please never imagine, that he will release your father safely.”

It looked as though, that our Lord has got “defeated” by Saalwa — as per the following verse.

निशम्य विप्रियं कृष्णो मानुषीं प्रकृतिं गतः ।

विमनस्को घृणी स्नेहादबभाषे प्राकृतो यथा ॥२३॥

† VERSE 23 Meaning: “On listening to these most unpalatable words, our compassionate Lord Sri Krishna, who had assumed the “human” nature, feigning that he was utterly devastated in His mind, now began to speak, out of His love, like any other “ordinary human being”!”

श्रीसुबोधिनी—मानुषीं मनुष्यस्वभावमङ्गीकृतवान्। ततस्तत्स्वभावात् विमनस्कः घृणी पितरि कृपावांश्च। ततःस्नेहाद्वक्ष्यमाणं बभाषे ॥२३॥

‘मनः पूर्वं वागुत्तररूपम्’ इति श्रुतेः। ‘तस्य यजुरेव शिरः’ इति मानसपुरुषस्य शब्दप्रकृतिकत्वात् शोकशब्दाभावे मानसपीडा पूर्णा नोक्ता भवतीति शब्दोपि निरूप्यते कथं राममिति ।

SRI SUBODHINI: Our Lord accepted, at this time, the “total” nature of a “human” being! Due to this “human” nature, He showed his unhappiness. He now began to speak, being loving and compassionate to His father, as per the next verse.

The Vedas say that, “the first “form” is taken by the “mind”, and it takes the “end” form, as the “words” — as per this Vedic saying, the “mind” gets manifested

The Vedas say that, "the first "form" is taken by the "mind", and it takes the "end" form, as the "words" — as per this Vedic saying, the "mind" gets manifested in the "words". Till the "sorrow" of the mind is manifested, outside, the sorrow cannot be ended or destroyed at all. Due to this, our Lord's "own" words are being described, through the next verse.

कथं राममसंभ्रान्तं जित्वाजेयं सुरासुरैः ।

शाल्वेनाल्पीयसा नीतः पिता मे बलवान्विधिः ॥२४॥

VERSE 24 Meaning: "How did this petty Saalwa take away our father, bound, when Shri Balarama, who cannot be conquered by the celestial gods and the demons, was guarding (Dwaraka city) with avid alertness? Fate is indeed, very powerful!"

श्रीसुबोधिनी—रामो रक्षार्थं नियुक्तः स चासंभ्रान्तः अतिसावधानः समयविशेषात्। अतिक्रमस्तु तस्याशक्य इत्याह—सुरासुरैरजेयमिति। अयं सर्वोत्तमो भविष्यतीत्याशङ्क्याह शाल्वेनाल्पीयसा नीत इति। मे पितेति। भाग्यं वा तस्य कथं न रक्षकं जातमित्यर्थः। सर्वातिक्रमस्य दृष्टत्वात् नित्येच्छो विधिरेव बलवान् ॥२४॥

न केवलं नयनमात्रं तदा मानसः क्लेशः संदिग्धोपि भवेत् किंत्वनर्था-
न्तरमपीत्याह इति ब्रूवाण इति।

SRI SUBODHINI: Our Lord Sri Krishna had kept Shri Balarama to look after and protect Dwaraka and it's inhabitants. Shri Balarama was also very alert and efficient in discharging this function, as this "readiness" was always required, as per the "bad" times! No one can conquer Shri Balarama, especially the celestial gods or the demons. How then, can this petty Saalwa conquer and defeat Shri Balarama? Perhaps this Saalwa may be the best of all, and hence could have conquered Shri

Balarama! Answering this, it is said, that this Saalwa is a petty human being and he can never conquer Shri Balarama. Even then, how come he has now taken away my father? Perhaps, Saalwa has been provided help by the celestial gods, and due to this, he has been able to abduct my father! Hence, only the celestial gods (fate) having it's own "desires and views" seems to be more powerful."

It was not only, that there was sorrow due to the abduction of our Lord's father, but other "difficulties" also arose — as per the following verse.

इति ब्रुवाणे गोविन्दे सौभराट् प्रत्युपस्थितः ।

वशुदेवमिवानीय कृष्णं चेदमुवाच सः ॥२५॥

VERSE 25 Meaning: "Our Lord was telling like this, when Saalwa presented himself, with a person resembling Vasudeva and began to speak to our Lord." (As per the next verse).

श्रीसुबोधिनी—प्रत्युपस्थितः आभिमुख्येन समायातः। ततो वसुदेवमिव मायिकं कंचन पुरुषं समानीय कृष्णमिदं वक्ष्यमाणमुवाच। यतः स उपासितमायारूपभगवान् ॥२५॥

तस्य वाक्यं एष ते जनिता तात इति।

SRI SUBODHINI: Saalwa came there and stood before our Lord Sri Krishna. he had brought with him a person, who resembled Vasudeva (artificial). Then he spoke to our Lord, the following words.

Through the next verse, Saalwa's words are being described.

एष ते जनिता तातो यदर्थमिह जीवसि ।

वधिष्ये वीक्षतस्तेऽमुमीशश्चेत्पाहि बालिश ॥२६॥

VERSE 26 Meaning: "Oh destroyer of Baali!" this is your father who has given birth to You! You are living for his sake only! I am going to kill him, now, when You are actually seeing it! If You have the power, then You may save your father!"

श्रीसुबोधिनी—भगवत्त्वादिन्द्रियप्रवृत्तिः। अजनिता अतात इति तु वस्तुस्थितिः। कृतेऽपि भूभारहरणे स्थितिः पितृर्थेति मन्यते यद्यप्यन्येषां स्थितिर्बहुकार्यार्था तथापि पितृभक्तस्य एतदेव कार्यमित प्रकृते क्लेषाधिव्याय आरोपन्यायेन पितृभक्तत्वं वदन् स्वतः पीडां कर्तुमशक्तः तदभावे स्वत एव पीडितो भविष्यतीति तथोक्तवान्। अधिकक्लेशार्थमाह **वधिष्ये** इति। क्रिया तु कर्तव्यैवेति। प्रतिज्ञाहान्यर्थं **ईशश्चेत्याहीत्युक्तवान्**। स्वबुद्ध्या संबोधनं बालिनोऽपि शं यस्मादिति। स्वयमेव द्वेषिणामप्युपकारं करोषीति मारणेनास्मान् कृतार्थान् कुर्विति प्रार्थना। मतान्तरभाषेति पदार्थो नात्राभिप्रेत इति न पदानाम् ॥२६॥

अर्थान्तरं वर्णयते।

SRI SUBODHINI: Saalwa was under the control of Māya, which is another form of our Lord only. He was able to speak like this, only due to our Lord's grace as "Māya"! In this verse, if the words are joined properly, the meaning will be, "this father is not the one, who has given birth to You" (Ajanita) and "not your father" (Atatha). But our Lord, although fatherless and birthless has a task to perform viz. destroying the burden for this earth, which is infested by wicked persons! Thus despite this fact, Saalwa is imagining, that the lord is living in this world, for the sake of His father only! All others in this world, live to do so many types of tasks and works, including the task of serving one's father, with love and devotion. In this way, for a normal human being, seeing the sorrow of one's father makes him more unhappy! He has to make efforts to release his father from this sorrow also.

Now, Saalwa was eager to give "sorrow" to our Lord (which would lead eventually to his own sorrow) and for this sake, he says to our Lord that he will kill Vasudeva. He says further, "If You have the power to save your father, then You may protect him" (i.e. if You can prove my "promise" wrong)."

Saalwa, as per his intellect calls our Lord as "Balisaha" — the purport of which is that "You have done only "welfare", even for "Baali" i.e. the Lord always does "welfare" only even for His enemies! The Lord gave Baali great welfare, though He had to kill him! The real purport of this addressal therefore, is that he says to the Lord, "Oh Lord! As You have conferred your grace on Baali, on killing him, please bless me also in the same way". This is how Saalwa has prayed for. This "purport" is the real one, if the "words" used in this verse, are read, keeping their inner meaning in view!

Through the next verse. Saalwa's action is being described.

एवं निर्भर्त्स्य मायावी खड्गेनानकदुन्दुभेः ।

उत्कृत्य शिर आदाय खस्थं सौभं समाविशत् ॥२७॥

VERSE 27 Meaning: "In this way, the conjurer of Māya (the one, who creates "illusion") Saalwa, ignoring our Lord, cut away the head of "Vasudeva", through his sword, and went up along with it, in the sky and sat on his sky-plane Soubha!"

श्रीसुबोधिनी—निर्भर्त्सनं अभिमानप्रच्यावनं तथाकरणे बलं मायावीति। 'मायेत्यसुरा' इति श्रुतेः। 'तं यथा यथोपासते तद्धैतान् भूत्वावति' इति च भगवतेव भगवान् एवं क्रीडतीति न काप्यनुपपत्तिः। अतो भगवदावेशात् लीला प्रदर्शक इव आनकदुन्दुभेः शिरः खड्गेनोत्कृत्य पुनर्योजनाभावाय खस्थं आकाशस्थितं सौभं मूलाश्रयं समाविशत् ॥२७॥

SRI SUBODHINI: Here, in this verse, our Lord being "ignored" by Saalwa has been referred to i.e. He wanted to lower the "pride" of our Lord. How did he get this type of power to do such an act? This doubt is removed by the use of the word "Mayaavi" (the one who used the power of "Māya" (illusion)) — ie Saalwa got this power through his "Māyik" powers. As per the Vedic saying that, "The Lord of the demons is Māya", it is said, that whosoever worships this "Māya" (which is only a different and another form of our Lord), this "Māya" power also responds and blesses this devotee, as per the attitude and prayer and protects the devotee! As per this Vedic saying IT IS OUR LORD ONLY WHO IS PLAYING WITH HIMSELF (i.e. it is our Lord who has become the "Māya" Lord also). Hence, there is nothing inappropriate at all in all this. Hence like in a play, Vasudeva's head was cut away through a sword by Saalwa. With a view, that the head should not be joined with the body, Saalwa took away the head with him and, entered into his sky-plane Soubha, situated in the sky!

ततो मुहूर्तं प्रकृतावुपप्लुतः स्वबोध आस्ते स्वजनानुषङ्गतः ।
महानुभावस्तदबुध्यदासुरीं मायां स शाल्वप्रसृतां मयोदिताम्॥२८॥

VERSE 28 Meaning: "Our Lord Sri Krishna has in himself the highest "Jnāna" (spiritual wisdom), which is inherent and self-evident. Even then, due to His love for His people, He got immersed himself for some time, in His "human" nature. Later, by Himself, He understood that all these events were products of "Māya" (illusion) created by the demon Māya and now unleashed by Saalwa!"

श्रीसुबोधिनी—एतन्मुहूर्तमात्रं। तृतीयेऽपि मुहूर्ते भगवान् इममर्थं चिन्तयन् तूष्णीं स्थितः। अनेन बलभद्ररक्षाभावशङ्कापि निवारिता। तदनन्तरं मुहूर्तमात्रं प्रकृतावेवोपप्लुतः सन् पश्चान्मानुषीं प्रकृतिं परित्यज्य अन्यप्रबोधाभावेपि स्वबोध एव आस्ते। स्वज्ञानशक्तिं प्रकटीकृतवान्। अत्रापि क्रियाव्यवहितेन सम्बन्धः। स्वजनानुषङ्गतः प्रकृतावुपप्लुत इति अस्वजनानुषङ्गतो वा तस्य स्वजनानुषङ्गो नास्तीति मोहाभावात् जिज्ञासया स्वबोधे स्थितिर्जातेत्यर्थः। ननु तथाप्युपदेशाभावे कथं ज्ञाननिष्ठा तदाह महानुभाव इति। तदा तामासुरीं मायामबुध्यत्। इदं ममैव रूपान्तरमिति। आत्मजिज्ञासायामेव आत्मावबोध इति। अनेन तस्मिन्नपि कल्पे भगवतः शुद्धब्रह्मत्वमित्युक्तम्। अज्ञत्वादिलीला सर्वावतारेष्विति न काप्यनुपपत्तिः। परमुपक्रान्ते भगवते कृष्णो नैवविधइति अत्रापि साधारण्येन योजयतां दूषणमग्रे वक्तव्यं सा माया कुत उत्पन्ना, किं निष्ठेति तद्द्वयं निर्दिशति शाल्वप्रसृतां मयोदितामिति। शाल्वे व्याप्तां मयेन च निरूपिताम् ॥२८॥

ततो बोधेन तद्रूपे उपसंहृते तत्कार्याणां लयो जात इत्याह—न तत्र दूतमिति।

SRI SUBODHINI: This “Leela” of the creation of a “human” Vasudeva lasted only for one hour. At the expiry of the second hour i.e. in the third hour, our Lord, contemplating on this event remained peaceful. That, the doubt regarding Shri Balarama, not being able to protect Shri Vasudeva was also removed, during this “time”! Afterwards, keeping himself busy for one hour, our Lord giving up His “human” nature, understood the real facts behind all these events, by Himself. He had caused His own power of “Jnāna” (wisdom) to be lost for an hour and afterwards, He had recalled this power, and now manifested this power, by Himself and through this, He knew all the events properly (i.e. how all these events were “illusory”).

It is said, in the first instance, that the Lord had got immersed in His "human" nature, due to His love and "relationship" with His people (i.e. the Yādavas). But here, it is said, that the Lord got His "Jñāna" (knowledge) from Himself only! It can also be said, that our Lord did not have "love, as attachment" to His people and due to this, He never had any "infatuation" (Moha) at any time. As a result of this, "Jñāna" (spiritual knowledge), which was always there in Him, now got manifested!

Without any "spiritual instructions", how did the Lord get this "Jñāna"? This doubt is removed through the use of the word "OF GREAT BHĀVA OR ATTITUDE" (MAHAANUBHĀVA) i.e. our Lord has great eminence and prowess. Hence, He clearly understood the "working" of His own "demoniac" Māya (illusory power) perpetrated by Saalwa! "This "Māya" is my own different form. A devotee will be able to realize his Jñāna of his "Aatma" only, when he really desires to attain it!" By telling like this, we can realize that our Lord Sri Krishna was the MOST PURE PARABRAHMAN ONLY EVEN AT THIS TIME (KALPA).

Our Lord puts on a facade of "ignorance" during His various incarnations. Due to this, if He had exhibited any "ignorance" now, we should not consider this as not being appropriate! But, it is said, that our Lord Sri Krishna's "nature" in the beginning (of His incarnation) was not like this (i.e. with ignorance). The "blemish" of those persons calling our Lord as an "ordinary" celestial deity will be referred to later also!

Wherefrom this "Māya" got originated? And where

did it stay? On this, it is said, that it got originated in “Māya” and it rested in Saalwa.

On the manifestation of our Lord’s power of Jnāna (Jnānasakthi), the form of “Māya” got merged with it, and this ended it’s actions too. This is being described, through the next verse.

न तत्र दूतं न पितुः कलेवरं प्रबुद्ध आजौ समपश्यदच्युतः ।
स्वाप्नं यथा चाम्बरचारिणं रिपुं सौभस्थमालोक्य निहन्तुमुद्यतः ॥२९॥

VERSE 29 Meaning: “When our Lord’s power of “Jnāna” got manifested, like an awakened person, from sleep, does not see again the objects seen during a dream, in the same way, our Lord, during this battle, did not see either the messenger nor his father’s body. He saw only Saalwa being seated on the sky-plane Soubha, which was going round in the sky! Later, our Lord Sri Krishna got ready to kill the enemy, Saalwa.”

श्रीसुबोधिनी—अनेनापि भगवत्त्वमेव साधितम्। अन्यथा मायिकोपसंहारे हेत्वभावः, दूतः पितुः शरीरं च पूर्वं दृश्यमानमपि प्रबुद्धः सन् पश्चादाजौ युद्धस्थाने न समपश्यत्। यतोऽयमच्युतः। रूपान्तरस्थितः—तथैवेति ज्ञापयितुं गूढोर्थोऽयमिति दृष्टान्तमाह—स्वाप्नं यथेति। स्वप्नेऽपि स्वयमेव स्थितः परं रूपान्तरेणेति रूपान्तरस्वीकारे तस्यादर्शनं युक्तं। चकारेण मायामनोरथादिकमपि संगृह्यते—ततः अम्बर चारिणम् रिपुं सौभस्थमालोक्य मारणपापेन मदादेवभगवतोः उपेक्षणाद्रक्षकाभावात् निहन्तुमुद्यत इति पूर्वपक्षः ॥२९॥

सिद्धान्तमाह एवमिति।

SRI SUBODHINI: This also proves the fact, that our Lord Sri Krishna is “Bhagawān” (Lord of the Universe) only! If He were not the Lord of the Universe, these “illusory” objects would not have been destroyed totally — as there was no other cause or reason present for this! The messenger and the body of our Lord’s

father, were now “unseeable”, on the “dawn” of “Jnāna” in our Lord, in this battlefield! This was due to the fact, that our Lord is “Achyuta” (who has no decline or reduction in His power and glory, at any time). These “forms” were only the “different form-manifestations” of our Lord’s power only! With a view to make us understand, it is said, that this is a “secret fact”, and an example is given here to make this “secret” clear! Like in a “dream” the seer is “oneself” only — but the “difference in the forms” takes place as though it is a different person! After the ending of the “dream” state, when the person awakens as oneself, as before, then, the “dream person and his form” are not available to be seen again! (i.e. they have disappeared). This is indeed appropriate!

The word “Cha” (and) used here indicates, that the “forms created by the mind through the Māyik power” were also accepted (for some time — as we accept them, during the “dream” state).

Later, our Lord saw His enemy Saalwa, going around in the sky, seated on his sky-plane Soubha. He thought for a moment regarding the possibility of “sin” on killing the enemy. But as Lord Siva and our Lord also had given him up, and there being no protector, anymore, for Saalwa, our Lord Sri Krishna began to put efforts to kill Saalwa. This is the factor, which will be considered in detail in the following verse.

From the next verse, Sri Sukadeva is propounding the “principles” regarding the glory of our Lord Sri Krishna.

एवं वदन्ति राजर्षे मुनयः केचनान्विताः ।

यत्स्ववाचो विरुध्येरन्नूनं ते न स्मरन्त्युत ॥३०॥

VERSE 30 Meaning: “Oh Sage-king! The seers say, that whatever is said about our Lord, this way or that way, is always properly and appropriately said! There are perhaps, many, whose sayings are opposing to each other! But what I have spoken earlier, and what I am saying now — I do not have the “memory” of “attention” on all these at all!”

श्रीसुबोधिनी—अस्य पूर्वपक्षत्वं युक्तिबोधेन वक्तव्यमेव प्रमाणबाधेनापि निरूप्यते। एवं मुनयो वदन्तीति मननेन संजातं यदार्षज्ञानं तेनोत्प्रेक्षया एव ज्ञात्वा वदन्ति मूलविरोधे आर्षज्ञानमप्रमाणमिति शास्त्रमर्यादा उपजीव्यविरोधात्। यथा प्रमाणबोधितधर्मैव आर्षज्ञानं वृत्तमिति प्रमाणविरोधेन निरूपितानि साङ्ख्य्यादिमतान्यप्रमाणानि। एवं भगवदनुभावकृपाव्यतिरेकेण प्रमेयबलं विना आर्षज्ञानं न भवतीति तेन ज्ञानेन भगवति दोषदर्शनं स्वजन्मनि मातृव्याभिचारदर्शनमिव सर्वथा बाधितविषयत्वादुपेक्ष्यम्। तथापि धृष्टा निर्लज्जा ये वदन्ति मूलभूतेषु भगवति दोषांस्तानुपहसति मुनयो वदन्तीति। ऋषय इत्यपि तथा। राजर्ष इति संबोधनं स्वपक्षपरपक्षाभिनवेशयोः विश्वासोपहासौ बोधयति। एतेषां मध्ये केचनैवान्विताः युक्तवादिनः सर्वनिराकरणे अर्धनिराकरणं प्ररोचनार्थम्। नान्विता इति पदच्छेदे सर्वनिराकरणं वा। उपहासे युक्तिमाह—यत्स्ववाचो विरुद्धेरन्निति। ते किं कल्पान्तरव्यवस्थां योगबलेन ज्ञात्वा वदन्ति आहोस्वित् इदानींतनभगव्यवस्थाम्। आद्ये नास्माकं कापि क्षतिः। द्वितीये तु ‘कृष्णस्तु भगवान् स्वयम्’ इति शास्त्रपर्यालोचनया तदनुगुणा एव धर्मा वक्तव्या इति विरुद्धकथनात् ते नूनं न स्मरन्ति। अपि च। तादृशार्षज्ञानेन उत अपि पूर्वमपि स्मृतमप्रमाणमेव। ननु सर्वेष्ववतारेषु अवतारधर्माः प्रवर्तन्ते अन्यथा वसुदेवसुतत्वादयोऽपि बाधितार्था इति न वक्तव्याः स्युः ॥३०॥

तस्मादवतीर्णस्य दोषवर्णनं न बाधितमिति शङ्कायामाह—क्व शोकमोहौ स्नेहो वेति।

SRI SUBODHINI: This is the “initial argument” or proposition. This has got to be proved through proper

logical argument. This argument can be sustained through lack of proof or evidence also. Here, reference is made to the "seers" (Munis). Usually, it is said, that the "sayings" of these "seers" should be contemplated and due to this, "Jñāna" or knowledge is born. These seers speak about the "principles" on the basis of their "knowledge". But, if this "philosophy or principle" goes against the scriptures, then, this "philosophy or proof" enunciated by these seers are not considered as "clear-cut evidence or proof". This is how, our scriptures have specified, for the sake of order by interpretation of knowledge and philosophy (principles). If the scriptures themselves oppose their "conclusions" or principles, (ie of the sages) then their "conclusions" are not accepted — as these "seers" have attained the "Jñāna" based only on the discipline and path provided in the scriptures. The systems of philosophy, such as the Sankhya system, which speaks of a different and opposing "Jñāna" (i.e. other than, what is specified in the scriptures) are not therefore, regarded as "true" (or accepted). WHY? WITHOUT THE GRACE OF OUR LORD, THE SEERS AND SAGES CANNOT HAVE THE TRUE SPIRITUAL "JNĀNA" OR WISDOM (I.E. OUR LORDS' LOVE AS "PRAMEYA" (BELOVED LORD)). IN THIS WAY, TO SEE "BLEMISH" IN OUR LORD, THROUGH THIS "JNĀNA" OF SEERS AND SAGES IS EQUAL TO A SON SEEING ONE'S OWN MOTHER AS A "PROSTITUTE"! THUS, SEEING "BLEMISH" IN OUR LORD, IS "UNTRUTH" AT ALL TIMES. HENCE, ONE SHOULD ALWAYS GIVE UP OR REFUSE TO ACCEPT SUCH ARGUMENTS, WHICH SEE "BLEMISH" IN OUR LORD AND HIS "ACTIONS"!

Even then, there are many, who have no “shame”, and always see “blemish” in our Lord, who is the cause for this Universe; Sri Sukadeva is making “fun” of them (i.e. condemning them by laughing at these persons) by telling that “some seers say like this”!

By calling king Parikshit as a “sage king” (Raajarshi), Sri Sukadeva has expressed both confidence and condemnation, on his own view and of other opposing views, respectively. It is indeed right to consider those as right, who make half of the people “untruthful”! As this method is indeed used to attract those, to their side, who are having identical views!

Sri Sukadeva has used the words with a view to “laugh” at those, who impute “blemish” on the part of our Lord. Of course there are two different issues. Was Sri Sukadeva saying all this, with his knowledge got through the “Yogic” power of the events, which took place in another aeon? (Kalpa)? Or, was he only “laughing” at his own words and of others? If he was speaking from his “Yogic” powers, then there is nothing to be considered as inappropriate or harmful. But, if he was speaking about our Lord’s present manifestation and status, then we have to declare that **OUR LORD SRI KRISHNA IS THE “BHAGAWĀN” – THE LORD OF THE UNIVERSE** and due to this, only those references of the scriptures should be told, which would be appropriate to describe the “limitless and immeasurable qualities” of our Lord! If anything from the scriptures is told, which would oppose our Lord’s “limitless auspicious qualities”, then the scripture itself is considered as “opposing” in nature and is not accepted as an authority or evidence! Likewise the “Jnāna” of the sages and seers too is not considered as authentic or as “evidence”!

In all the “incarnations” of our Lord, there are special attributes and qualities pertaining to the individual “incarnation” in our Lord. Really speaking, the “quality” of our Lord having become the “son of Vasudeva” and others cannot be told, as they are really “unreal” (when our Lord’s real “Divine nature” as Parabrahman is taken into consideration).

Hence, there is no opposition in describing the “blemish” in our Lord’s “incarnations”. This is described in the next verse.

क्व शोकमोहौ स्नेहो वा भयं वा येऽज्ञसंभवाः ।

क्व चाखण्डितविज्ञानज्ञानैश्वर्यसुरेडितः ॥३१॥

VERSE 31 Meaning: “Sorrow, infatuation, love and fear occur only in the minds of “ignorant” (Ajñāni) persons! Where are these people in comparison to our Lord Sri Krishna, in whom Jñāna (wisdom), Vijnāna (special knowledge) and opulence are fully invested and who is praised as greater than all the celestial deities? (i.e. who is praised as higher and greater than everyone else).

श्रीसुबोधिनी—अयमवतारः नावतारन्तरवत् केनचिदंशेन अज्ञान-शक्तिसहितो वा किन्तु साक्षात्पुरुषोत्तमस्यैव पूर्णशक्तिसहितो वा किन्तु साक्षात्पुरुषोत्तमस्यैव पूर्णशक्तिमतः ततश्च तत्र पूर्णरूपे प्रथमतो हीनभाव एव बोधयितुमनुचितः भक्तोत्कर्षबोधनाभावात् तत्रापि पितृर्थं शोकः मोहश्च। मायिके पितृत्वबुद्धिस्तस्मिंश्च स्नेह इति। वेत्यनादरे। तदनुगुणं वचनं च ‘पिता में बलवान्विधिः’ इत्यादि। एते कथं न भवन्तीत्याह अज्ञसंभवा इति। अज्ञानगृहीत एवं चैतन्ये एतेऽन्तःकरणस्य धर्माः संभवन्ति। प्रकृतेऽप्येवमेवास्त्विति चेत्तत्राऽऽह क्व चाखण्डितविज्ञानज्ञानैश्वर्य इति। भगवति सर्वदा त्रयं सिद्धं सर्वलीलास्वपि अखण्डितं विज्ञानमात्मानुभवः, ज्ञानं सर्ववस्तूनां ऐश्वर्यं पूतनासुपयःपानप्रभृति सर्वत्र त्रयाणां निरूपणात्, यत्राज्ञानं बाल्ये

सर्वजनीनं तत्र यदि नास्ति तदा कथमिदानीं जीवानामपि विवेकदशायां तत्संभवेत्। न च लोकास्तथैव बोधयन्त इति पक्षः लोकानामपि भगवान्निरतिशयैश्वर्य इति बुद्धिः। यतः सुरैरनुक्षणमीडितः। उपलक्षणमेतत्। पारिजातहरणगोवर्द्धनोद्धरणकालियदमनादीनि पामराणामपि माहात्म्यज्ञापकानि भगवच्चरित्राणि सन्ति। अतः सर्वथास्मिन्नवतारे केनाप्यंशेनाज्ञानादिकथनं बाधितविषयमेव ॥३१॥

किंच। यद्यस्मिन्नवतारे कोऽप्यंशः अज्ञानकृतः प्रदर्शनार्थो वा भवेत् तदायमवतार एव न भवेत्। मोक्षदानमेवास्यावतारस्य प्रयोजनम्। अन्यतु गौणमेव 'नृणां निःश्रेयसार्थाय' इति वाक्यात्। अन्यथा कामादिभिर्भजने मोक्षो न स्यात्। 'भक्तियोगविधानार्थ' इत्यपि पक्षे माहात्म्यविघटकत्वादित्दं चरित्रमसमञ्जसमित्यभिप्रेत्याऽऽह यत्पादसेवोर्जितयात्मविद्ययेति।

SRI SUBODHINI: THIS INCARNATION, AS OUR LORD SRI KRISHNA IS NOT THE INCARNATION OF A "PART" (AMSA) OF OUR LORD OR TAKEN WITH A PART OF IGNORANCE (AJNĀNA). HE IS THE FULL SRI PURUSHOTHAMA, AND AN INCARNATION OF THE FULL TOTAL POWER OF OUR LORD.

On hearing about these comments on the "lower" nature of our Lord, true devotees of our Lord will become unhappy with our Lord! (although in "ignorance" and as a "mistake"). With this "lower" nature or attitude, it is wrong to impute in our Lord, the emotions of "sorrow, infatuation" and "regarding the "Māyik" body as his father" and "love for this body" etc. All this is inappropriate. To say, that our had Lord told, "How come you have brought my father? The fate is all powerful" — all these sentences supposed to have been told by our Lord, are not appropriate. If someone were to ask as to how, these words are inappropriate? To this, the answer is given, that, all these qualities arise due to "ignorance"

(Ajnāna) only or arise only in "ignorant" people! He, in whose mind, there is "ignorance", he only exhibits these types of reactions and qualities.

In the present event/situation also, this is what has happened i.e. are we to understand that "ignorance" has enveloped our Lord Sri Krishna's mind also? Answering this, it is said that, "NOT AT ALL, AS, IN OUR LORD SRI KRISHNA, THERE IS UNBROKEN VIJNĀNA (SPECIAL WISDOM), JNĀNA AND OPULENCE! AT ALL TIMES, ALL THESE THREE QUALITIES REMAIN IN OUR LORD. EVEN, WHEN HE ENACTS HIS DIFFERENT KINDS OF "LEELAS", AT ALL TIMES, THESE THREE QUALITIES REMAIN IN OUR LORD UNBROKEN. HE HAS AT ALL TIMES: (1) EXPERIENCE OF HIS DIVINE "AATMA". (2) KNOWLEDGE ABOUT ALL OBJECTS. (3) REMEMBRANCE OF ALL HIS "LEELAS".

The Lord remembers all His Leelas also i.e. the drinking of the "life" of demoness Putana along with her milk! When we are young, usually we have a lot of "ignorance" in us. This is a well known fact. But this "ignorance" is not there in our Lord at all at any time. How come, then, can we conclude, that the Lord had now "ignorance" in Him? If it is told, that usually people do have "ignorance" in them, then in reply, we have to say that, in our Lord, this "ignorance" is not possible as HE HAS VERY SPECIAL LIMITLESS AND OPULENT INTELLECT. Everyone is aware of this fact, and that is why, our Lord is being "praised" by all the celestial deities at all times! (every second). All this "praise" is only an example given here. But our Lord performed much more greater "Leelas" in Vraja and at other places, such as bringing down to earth the heavenly

“Paarijaata” flower tree, keeping the Govardhana mountain on His hand for 7 days, subduing the Kaaliya serpent and bringing him under His control etc. IN THIS WAY, OUR LORD’S “LEELAS” AND STORIES EXHIBIT HIS GLORY AND GREATNESS (MĀHĀTMYAM), SO THAT, EVEN ILLITERATE AND IGNORANT PERSONS CAN REALIZE OUR LORD’S GLORY! THUS, TO TELL THAT OUR LORD HAD “AJNĀNA” (IGNORANCE) IN THIS INCARNATION AS LORD SRI KRISHNA, WILL BE UNTRUTHFULL, IN EVERY WAY!

Especially, in this “incarnation”, if the Lord had done “anything” through “ignorance” (Ajnāna) or “artificially” (i.e. just to show), then, this “manifestation” of our Lord, would not be called as an “incarnation” at all! THE MAIN PURPOSE OF THIS INCARNATION IS TO GIVE “LIBERATION” TO EVERYONE (SRI BHĀGAVATAM (10-29-44), IN WHICH IT HAS BEEN SAID, THAT THE “LORD TOOK THE INCARNATION TO CONFER THE HIGHEST WELFARE ON EVERYONE” (“NRINAM NIHSHREYASAARTHAYA”). ALL OTHER PURPOSES ARE “LOWER” IN NATURE. IF THE MAIN PURPOSE OF THIS INCARNATION WAS NOT TO BLESS EVERYONE WITH “MOKSHA” (LIBERATION), THEN, OUR LORD, WOULD NOT HAVE BLESSED HIS DEVOTEES, WHO CAME TO HIM WITH “DESIRE” (KAAMA) AND “ANGER” (KRODHA) WITH “MOKSHA”!

As our Lord has taken His “incarnation” for the purpose of “establishing the path of Bhakthi” (BHAKTHIYOGA VIDHANAARTHAM), this “story” destroys this “purpose” of our Lord’s incarnation. Hence Sri Sukadeva treating this “story” as incompatible with

the two main purposes of our Lord's incarnations, now says the following.

यत्पादसेवोर्जितयात्मविद्यया हिन्वन्त्यनाद्यात्मविपर्ययग्रहम् ।

लभन्त आत्मानमनन्तमीश्वरं कुतो नु मोहः परमस्य सद्गतेः ॥३२॥

VERSE 32 Meaning: "By doing "service" (Seva) to the holy feet of our Lord, noble and enlightened persons, through the ever rising spiritual knowledge, destroy their "ignorance" of a long-standing nature, arising out of regarding their "bodies" as their "Aatma", which in turn leads them to attain the all-pervasive Lord of the Universe, Sri Krishna, who is also the "Aatma" of everyone, and of themselves! Is it then possible, for this Lord of the Universe Sri Krishna, who is the highest and greatest of everyone, and the final goal for all the "surrendered" devotees, to get entangled into "infatuation" of this kind? (It is not possible)!

श्रीसुबोधिनी-यस्य पादसेवया ऊर्जिता आत्मविद्या भवति। ब्रह्मविच्चरणसेवया उत्पन्ना भगवच्चरणसेवया पुष्टा भवति। बीजभावदेह-भावयोलोके महान् विशेषः। तथा गुरोर्भगवतः सकाशाच्च जायमानज्ञानविशेषः। एवं यत्र चरणसेवकानामन्येशामेवं भवति। यत्र च गुरोरपि मोहो निवार्यते तत्र कथं भगवन्मोहसंभवः। किंच। न केवलं तेषां ज्ञानमेवोत्पद्यते किन्तु तेन ज्ञानेन अनाद्यात्मविपर्ययग्रहं हिन्वन्ति नाशयन्ति। अनादिर्योऽयमात्माग्रहः ततो विपर्ययः देहादिबुद्धिः तत्र योयमाग्रहः समूलकमज्ञानकार्यं नश्यतीत्यर्थः। न केवलं तावन्मात्रं किन्त्वज्ञाननिवृत्त्यनन्तरं आत्मानं भगवन्तमपि लभन्ते। ननु स्वात्मा लब्ध एव को विशेष इति चेत्तत्राह अनन्तमीश्वरमिति। अपरिच्छेद ऐश्वर्यं आत्मना आत्मन्येव तत्रैश्वर्यं तच्चैवेति सर्ववादिसमतं परिच्छेदस्तु केषांचिन्मते आविद्यकः। उभयथापि विशिष्टात्मा सायुज्य एव प्राप्तो भवति। ततश्चैकस्मिन्नेव जन्मनि चरणसेवामात्रेण निषिद्धप्रकारेणापि अविद्यानिवर्तकं ज्ञानं अनुपदमेव सायुज्यं च ज्ञानमार्गेऽपि जन्मकोटिभिः साध्यं कथं लभन्ते। अतस्तेषामस्मिन्नप्यवतारे अज्ञानादिवर्णनं शास्त्रान्तरकरणज्ञानवदुपेक्ष्यमेव। ननु

प्रदर्शनार्थं शिवतद्भक्तमाहात्म्यकथनार्थं वा तथा लीलाप्रदर्शनं भविष्यतीति चेत्। तत्राऽऽह परमस्य सद्गतेरिति। कालादेरपि परस्य को महादेवतद्भक्तानुरोधः सतां गतेश्च कथं मोहप्रवर्तकत्वंम्। सन्त एव न मोहं प्रदर्शयन्ति कुतस्तेषामपि गतिः। अवतारान्तरेऽपि भक्तैः सहलीलायामेव पराजयादिवर्णनम् 'मद्भक्तपूजाभ्यधिका' इति प्रदर्शनार्थम् तस्मात्प्रकृते मोहहेतोः कस्याप्यभावात्। नु इति निश्चये न कुतो मोहः ॥३२॥

तर्हि अत्र शाल्वयुद्धे किं जातमित्याकाङ्क्षामाह तं शस्त्रपूगैः प्रहरन्तमोजसेति।

SRI SUBODHINI: Through the "service" (Seva) of our Lord Sri Krishna, a devotees' spiritual knowledge gains progress and gets fixed and stabilized. It is said, that by doing "service" to the feet of the "knowers of Brahman", a devotee gets the knowledge about his own "Aatma" (spiritual knowledge). After this, this devotee does "service" to the lotus feet of our Lord. Due to this, this knowledge about his own "Aatma" grows and becomes "stabilised". Like, there is a vast difference between the "body idea" and the "seed idea" (that, one's soul is the basis of one's body), in the same way, there is a vast difference between the knowledge got from one's Guru and the knowledge got from the blessings of our Lord Himself — as the knowledge got from the Guru cannot get stabilized and progressed, till the devotee gets the grace of our Lord. This is the main difference. The "Moha" (infatuation) of the Guru also is destroyed, through the grace of our Lord only. If this is so, how can this Lord, who is the "destroyer of Moha" of everyone, get "Moha" (infatuation) for anything? i.e. the Lord will never get this!

Moreover, with the grace of our Lord, these devotees, not only attain "Jnāna" (spiritual knowledge), but

through this "Jnāna", they are able to destroy, the long-standing "ignorance" in them of "DEHAATMAVĀDA" i.e. the ignorance of regarding their "bodies" as the "Aatma". (The "Jiva" or the soul, always had, on a permanent basis, the true knowledge about itself as "Aatma" (the Divine self).) But the "Jiva" lost this "knowledge" through "ignorance" (Avidhya). The "Jiva" began to regard it's "body" only as the "Aatma". This "ignorance" leads to "the web of desires" pertaining to the "body". This "desire" is not real (unreal), and it is necessary to destroy this "desire", with a view to attain it's original status as the "Aatma". With the grace of our Lord, this "Jiva" regains it's knowledge of being the "Aatma". Not only this, after attaining this "Jnāna" (knowledge), the Jiva attains our Lord, who is the "Aatmaroopa" (the real "Aatma") of everyone!

The scriptures say, that a "Jiva" is always in an "attained" state of it's own "Aatma" (although "not aware" of this). Then, what is the special feature in this? If someone were to say this, then the answer is that this "Aatma", which in reality is always in an "attained" state, is not of the "true" nature of the "Aatma". Then, what is the "true" nature of one's "Aatma"? One's "Aatma" is full of "AISHWARYAM" (opulence) and "ANANTHAM" (all pervasive). These two main qualities get "disappeared" from this "Jiva", due to it's ignorance caused by the "desires" of the body — as the Jiva, forgetting it's "Aatma" nature, has started to regard the "body" as it's "Aatma". Now, when the "Jiva" merges with our Lord, then, it regains the two qualities of "opulence and all-pervasive" nature and the same gets manifested. THIS IS THE SPECIAL FACTOR! This is the main reason that, in this verse, the words

"ANANTHAMEESWARAM" (the Lord who is all pervasive and the Lord of the Universe) have been used. The "limitless" opulence is in our Lord only (who is Paramaatma). Hence, when the "Aatma" of the form of "Jiva", unites with the "Paramaatma" (the supreme Aatma), then the "Jiva" becomes like that of the "supreme soul". Everyone who speaks about "Jiva" and "Paramaatma" speak of this truth only.

Some philosophers regard this "ignorance" as "imagined" (Kalpita). But, both the philosophies emphasize that, when the soul or Jiva attains "union" with Paramaatma, then only, the "Aatma" attains "Paramaatma". A question may arise now. How can a "Jiva", by merely doing the "Seva" or service to the lotus feet of our Lord, cross over the "web of desires" (Kaama), which stand in the way of attaining "union" with our Lord, and attain the "Jnāna" which would, once and for all, destroy it's "ignorance", and attain the "union" with our Lord, which it is said, is possible only after crores of repeated births? Answering this, it is said, that like one should give up dependence on the attainment of "Jnāna", as explained in other scriptures, as also the "ignorance", which has been explained by the sages, during this incarnation (i.e. one should depend fully on the "service" of the lotus feet of our Lord, fully depending on His grace as "Prameya" (our beloved and loving Lord Sri Krishna).) **HENCE, OUR LORD'S "GRACE" BLESSES THE "SOUL" (JEEVA) WITH THIS UNION!**

Was our Lord enacting this "Leela" (of ignorance) just for a "show" or to glorify the devotees of Lord Siva? On this, it is said, that, our Lord is the ultimate goal and "Phalam" (result) for the most noble and virtuous persons! When our Lord is beyond the factor of "time"

(Kaala) (i.e. "time" has no control over Him), how can Lord Siva's or His devotees' "desire or inspiration" act on Him? He, who is the final "goal" for the noble saints and devotees, how can He be the "inspirer of actions, which are "infatuating" by nature? Noble and virtuous devotees of our Lord do not have any "infatuation" and when this is like this, how can the final "goal and end" of these noble and virtuous devotees viz. our Lord, get into this "infatuation"?

In other "incarnations" of our Lord, our Lord has shown that "The worship and service of My devotees is greater and very special" and for this sake, our Lord enacts Leelas, wherein, He is shown as "defeated" etc. At the present moment, there was no reason or cause at all for our Lord getting "infatuated"! That is why, the word "Nu" (indeed) has been used to indicate that, certainly, our Lord, did not get "infatuated" at all!

Now, what happened with the "fight" with Saalwa is described— as per the next verse.

तं शस्त्रपूगैः प्रहरन्तमोजसा शाल्वं-

शरैः शौरिरमोघविक्रमः ।

विध्वाच्छिनद्धर्म धनुः शिरोमणिं-

सौभं च शत्रोर्गदया रुरोज ह ॥३३॥

VERSE 33 Meaning: "Our Lord, whose valour was unparalleled, now attacked Saalwa, with His various weapons and pierced him with His arrows. Due to this, Saalwa's armour, bow and the jewel on his head were all cut away. The Lord also broke, with His mace, the sky-plane Soubha of the enemy."

श्रीसुबोधिनी—अत्र केचिन्मोहदर्शनप्रभृति सर्वमेव बाधितं किन्तु गृह

एव विद्यमाने भगवति तस्मिन्नागते शस्त्रपूरैः प्रहरन्तं मारितवानित्याहुः। अन्ये त्विन्द्रप्रस्थादेवाऽऽगत्य स्वसैन्यं शस्त्रैः प्रहरन्तं दृष्ट्वा मारितवानिति, अपरे तु बाहुवेधादिमोहप्रदर्शनं जातमेव केवलं भगवति मोह एव निषिद्धः नत्वन्य इति पश्चान्मोहाभाव एव। पुनरागत्य शस्त्रैः प्रहरन्तमिति तत्र मतान्तरत्वात् कल्पान्तरे सर्वमेव यथार्थं भगवति तु तस्य सर्वस्यापि सप्रकरणस्य मोहकस्य निषिद्धत्वात्। अष्टाविंशे दिवसे केवलं स्वयमागत्य मारितवानिति। एकः पक्षः सभार्योवा समागत वा मारितवानिति। शस्त्रपूरैः शस्त्रसमूहैः अवान्तरजाति भेदापन्नैः नानाशस्त्रोद्भवैर्वा ओजसा प्रहरन्तं शाल्वं शरैस्त्रिभिर्विध्वा तैरेवाच्छिनत्। वर्म धनुः शिरोमणिं च, पुनरन्यैर्बाणैः सौभं चकारात्तं च। ततो निकटं समागतं सौभं बाणप्रहारैरानीतं गदया रुरोज। पीडां संपादितवान्। हेत्याश्चर्ये ॥३३॥

ततो यज्जातं तदाह तत्कृष्णहस्तेरित्येति।

SRI SUBODHINI: On this there are several "views" expressed.

(1) Many persons say, that whatever has been spoken about our Lord Sri Krishna's "infatuation" and all the subsequent events are all "untrue and false". They say, that what actually happened was that, our Lord was in His home only, and Saalwa came there and attacked our Lord, with his weapons. But our Lord killed him, in retaliation.

(2) Others say that our Lord Sri Krishna saw, on coming back from Indraprastha, that the enemy was attacking His army with his weapons. Our Lord killed Saalwa at this time only.

(3) The third category of people say, that our Lord's hand was pierced and our Lord had also shown the "infatuation" etc. (as described). In fact, in our Lord "infatuation" was the only "blemish" and nothing else! Hence, this "infatuation" shown here is against the

philosophical principles. It is also said, in the verse, that the "infatuation" got ended also. Later our Lord, it is said, killed Saalwa, who was attacking the Lord with his weapons. This sort of view is a "different" one, and perhaps this event may pertain to another "aeon" (Kalpa). But the real situation is that IN ALL SCRIPTURES AND IN ALL CIRCUMSTANCES AND EVENTS, THERE IS NO "MOHA" OR "INFATUATION" IN OUR LORD — AS THIS "MOHA" IS AGAINST THE PRINCIPLES OF OUR LORD'S TRUE SPIRITUAL STATUS. On the 28th day, our Lord Himself came and killed Saalwa. It is also said by someone, that our Lord came there with His consort and killed Saalwa.

Saalwa was seen using many types of weapons and was attacking our Lord. Our Lord, using three arrows, broke Saalwa's armour, bow and the jewel on his head. Later, through other arrows, our Lord attacked the sky-plane Soubha and Saalwa. Our Lord attacked the Soubha which had come near to Him, with His mace — i.e. He shattered it into many pieces! The word "Ha" (ah!) has been used to show the emotion of "wonder"!

Whatever happened later, is being told, through the next verse.

तत्कृष्णहस्तेरितया विधूर्णितं पपात तोये गदया सहस्रधा ।
विसृज्य तद्भूतलमास्थितो गदामुद्यम्य शाल्वोऽच्युतमभ्यगादद्भुतम्॥३४॥

VERSE 34 Meaning: "Due to the blow received through the mace aimed from the hand of our Lord, the sky-plane was shattered into smithereens, and it fell into the sea. Due to this, Saalwa gave up this plane, and stood on the ground. He took a mace in his hand and came very swiftly, near to our Lord!"

श्रीसुबोधिनी—प्रथमतः कालात्मा तत्रापि पूर्णा क्रियाशक्तिः। तथा च प्रेरिता गदा अत आध्यात्मिकादि सर्वरक्षकाणां निवृत्तत्वात् विघूर्णितं सत् गदया सह तोये सहस्रधा भूत्वा पपात। गदयेत्यनुवादो वा। करणत्वं तु प्रहार एव। पुनर्हस्ते वा समागमनम्। ततः शाल्वस्तद्विसृज्य भूतलमास्थितः सन् गदामुद्यम्य भ्रान्तः सन् अच्युतमभ्यगात्। अच्युत एवायं किं गमनेन पराक्रमेण वा ॥३४॥

ततो यज्जातं तदाह आधावत इति।

SRI SUBODHINI: In the first instance, our Lord Sri Krishna is the form of “Kaala” (time) itself! Then, the Lord now used His holy hands, which symbolizes His power of action (Kriyashakthi). His hands now released the mace, and through the glory of this mace the “spiritual” protectors and others of this sky-plane Soubha were all removed. Due to this, Soubha began to encircle, and was shattered into smithereens. It fell into the water. This mace came back into the holy hands of our Lord. Later, Saalwa gave up this plane, and stood there on the ground. He took a mace in his hand and frantically came running near to our Lord, in a very swift manner. OUR LORD IS ACHYUTA and hence, it is a waste indeed, to come near to Him, carrying a mace or with a view to show one’s valour and power!

Whatever happened later is being described through the next verse.

आधावतः सगदं तस्य बाहुं-

भल्लेन छित्वाथ रथाङ्गमदभुतम् ।

वधाय शाल्वस्य लयार्कसंनिभं-

बिभ्रदबभौ सार्क इवोदयाचलः ॥३५॥

VERSE 35 Meaning: “Our Lord now cut away the

hand of Saalwa from his shoulder, as he was coming running towards Him, along with the sword. Later for the task of killing him, our Lord, wore His Sudarsana discus, which resembles the brilliant sun of the "Pralaya time" (during the dissolution of this Universe) and Himself, resembling the "Udayachala" along with the rising sun, began to shine magnificently."

श्रीसुबोधिनी-भल्लेन हस्तच्छेदः क्रियाशक्ते पृथक्करणार्थः। ततो रथाङ्गेन मोक्षदानार्थं अद्भुतं रथाङ्गं लयार्कसंनिभं दर्शनेनैव मृत्युभयजनकं बिभ्रद्भगवान् बभौ। तावतैव सर्वेषां प्रातःकाल इव महत्सुखं जातमित्याह सार्क इवोदयाचल इति। किञ्चित्कालं शस्त्रं धृत्वा स्थितिः महादेवादपरीक्षार्था यद्यस्ति कश्चिदस्य रक्षकः तदा समायात्विति ॥३५॥

SRI SUBODHINI: The hand of Saalwa was cut away from his shoulder, as the Lord wanted to separate his power of action. Later, our Lord desired to give Saalwa "liberation", through His Sudarsana discus. Hence, our Lord now wore His Sudarsana discus. This most "wonderful" discus was shining brilliantly, like the "sun" seen during the time of "Pralaya" (dissolution of the Universe). Whosoever saw this at this time got the fear of "death". Our Lord was seen shining so brilliantly now — like the happiness, which everyone experiences at the dawn of a new day! Everyone present got great bliss by having the "Darsan" of our Lord. That is why, it is said, here, that like the "Udayachala" (dawn) along with the "sun" confers great bliss, our Lord also conferred identical joy and bliss to everyone! Our Lord, having worn His Sudarsana discus, waited for some time. The reason for this was, that our Lord began to say, that if there is anyone like Lord Siva or another, who would like to come and afford protection for Saalwa, he (they) may come before Him now!

जहार तेनैव शिरः सकुण्डलं किरीटयुक्तं पुरमायिनो हरिः ।
वज्रेण वृत्रस्य यथा पुरन्दरो बभूव हाहोतिवचस्तदा नृणम्॥३६॥

VERSE 36 Meaning: "Like Indra cut away, with his Vajra weapon, the head of demon Vrithra, in the same way, our Lord also cut away the head of Saalwa, who was indulging in many Māyik actions at that time, along with his crown and earrings, through the Sudarsana discus. At this time, Saalwa's partisans began to exclaim in a loud voice."

श्रीसुबोधिनी—ततः न कस्यापि समागमने तेनैव शिरश्चिच्छेद। अन्यार्थं चक्रं धृतमिति तुच्छत्वादस्य वधोऽन्येन भविष्यतीति तेनैवेत्युक्तम्। सकुण्डलमिति। सर्वदेवाधिष्ठितमपि तत्रापि पुरमायिनः पुरलक्षणा मोहमाया यस्य, एतादृशस्यापि वधे हेतुः हरिरिति। सर्वदुःखहर्ता एतस्यैव च मोक्षार्थम्। किञ्च। यद्ययं जीवेत् तदा सर्वोपद्रवं कुर्यादिति दृष्टान्तेनाऽऽह वज्रेण वृत्रस्य यथा पुरन्दर इति। तदा तदीयानां नृणां हाहेति वचः अभूत् ॥३६॥

तावतापि युद्धं न निवृत्तमिति वक्तुमाह तस्मिन्निपतित इति।

SRI SUBODHINI: After waiting like this, for some time, as no one came to protect Saalwa, our Lord Sri Krishna, cut away Saalwa's head with His Sudarsana discus, as our Lord had worn this discus only to cut his head! Our Lord had decided to give Saalwa "Moksha" (liberation), and by cutting his head with this discus, Saalwa's liberation was assured! Hence this "discus" was used by our Lord only for Saalwa! In fact, the Lord did not use any other weapon to cut away his head either! Though Saalwa was so very petty, the Lord could have used any other weapon to cut his head. In the earrings of Saalwa, were stationed the celestial deities. In Saalwa, the power of "illusion" was also stationed, with it's "Male" form. Even then, Saalwa was killed by our Lord,

as the Lord was eager to bless him with the bliss of "Moksha" (liberation) after releasing him from "sorrow". WHY? AS OUR LORD IS SRI HARI – THE DISPELLER OF ALL SORROWS. Especially also, that, if Saalwa was allowed to live, then, he would have given considerable sorrow and pain to everyone. How was he killed by our Lord? An example for this is given here in this verse. Like Indra had cut away the head of demon Vrithra, in the same way, our Lord also cut away the head of Saalwa. All the associates and partisans of Saalwa, at that time, exclaimed in a loud voice, on seeing his death!

With this death also, the battle did not get over. This is being described, through the next verse.

तस्मिन्निपतिते पापे सौभे च गदया हते ।

नेदुर्दुन्दुभयो राजन्दिवि देवगणेरिताः ।

सखीनामपचितिं कुर्वन्दन्तवक्रो रुषाऽभ्यगात् ॥३७॥

VERSE 37 Meaning: "Oh king! On the death of this sinner Saalwa, and on the shattering of the sky-plane Soubha, through the mace of our Lord, in the sky, the Dundhubhi instrument of the celestial gods began to be played. But, with a view to take revenge for the death of his friends, Dantavakra came there in great anger."

श्रीसुबोधिनी—भगवान्क्लिष्टकर्मा। तं न मारितवान् किन्तु पापेनैव पतितः पापेन सायुज्याभावो वा। सौभे च गदया हत इति। मायानिर्मितत्वात् कदाचित् स्थितिर्भवेत्। ततस्तस्मिन्प्रविश्य वान्यो युद्धं कुर्यात्, अतः प्रधानानन्तरमपि सौभस्य पृथगनुवादः। तदा दन्तवक्रः पूर्वमृतानां सखा स्वापचितिं कुर्वन् सखीनामर्थे रुषा क्रोधेन युद्धार्थमाभिमुख्येन समागतः अन्यैः सह युद्धेन क्लिष्टदशायां स्वस्य जयो भविष्यतीति ॥३७॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे सप्तसप्ततितमोध्यायः
॥७७॥

SRI SUBODHINI: Whatever tasks, our Lord does, HE never gets any difficulty or trouble i.e. He does everything with great ease! In fact, it was not our Lord, who had killed Saalwa, but he was destroyed by his “sins” only! Because of his “sins”, he could not attain the “liberation” of becoming “one” with our Lord! (SAAYUJYAM = union). Soubha was destroyed separately, to prevent, perhaps, another “illusion – causing” demon may get ingressed into this sky-plane and come again to fight with our Lord! That is why, even after killing the important person viz. Saalwa, the destruction of “Soubha” has been mentioned separately.

With a view to take revenge of his friends, who were killed by our Lord, Dantavakra, came there in great anger, with a view to fight with our Lord, and stood before our Lord!

Dantavakra had thought, that our Lord Sri Krishna would have got tired, after fighting with Saalwa and others. “Hence, my victory will happen very swiftly”! With this hope and desire in his mind, he came there.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 77th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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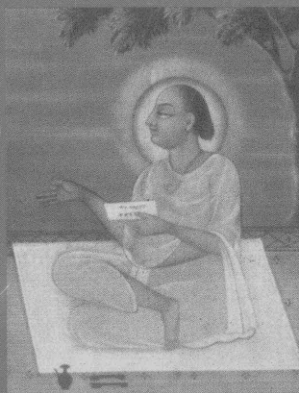
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निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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